



# Concordia Theological Monthly



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# Concordia Theological Monthly

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# Concordia Theological Monthly

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No. 7

## W. Gustave Polack, 1890—1950

IN the passing of Professor W. G. Polack on June 5 of this year, Concordia Theological Seminary, St. Louis, and our entire Synod lost one of its ablest Christian leaders. The Lord had endowed Dr. Polack with a variety of gifts. He had given him a discerning mind, a courageous heart, an evangelical outlook, a facile pen, an intense love for the Church, and an unflagging zeal to promote the cause of his Savior. Fastidious in appearance, calm and suave in speech, considerate of the opinions of others, aware of his own sins and inadequacies, yet wholly committed to the grace of God which appeared in our Lord Jesus Christ, Dr. Polack left an abiding impression on all who learned to know him.

Professor Polack came to the Seminary in 1925 to teach church history. He soon displayed a special interest in the history of Lutheranism in America and of the Missouri Synod in particular. To provide an outlet for his research studies in the history of our Church, he founded soon after coming to the Seminary the *Concordia Historical Institute Quarterly* and was its editor until a short time before his final illness. At the same time he contributed many articles dealing with historical matters to the *Lutheran Witness*, on whose editorial staff he served since 1925, to the CONCORDIA THEOLOGICAL MONTHLY, the *Walther League Messenger*, the *American Lutheran*, and other church papers. At the time of his death he was editor in chief of the *Concordia Historical Series*, which he envisioned as a set of scholarly monographs dealing with the most significant developments in the history of the Missouri Synod. Some of his books and pamphlets on church and missions are the following: *John Eliot*, 1926; *David Livingstone*, 1929; *Into All the World*, 1930; *Story of Luther*, 1931 (3d edition, 1947); *The Story of C. F. W. Walther* (3d edition, 1947); *Fathers and*

*Founders*, 1938; *The Building of a Great Church*, 1941 (2d edition, 1947); *How the Missouri Synod was Born*, 1947.

But Professor Polack also developed a keen interest in liturgics and hymnology. From 1929 until 1949 he was chairman of the Intersynodical Committee on Hymnology and Liturgics. Under his leadership this committee published in 1941 *The Lutheran Hymnal*, of which at present over a million copies are being used in the Synodical Conference. Soon followed *The Handbook to the Lutheran Hymnal*, of which the second edition appeared in 1947. Dr. Polack lived to see the day when his Committee on Hymnology and Liturgics published the revised *The Lutheran Liturgy*, *The Lutheran Agenda*, and *The Lutheran Lectionary*. Other works which indicated his interest in hymnology are: *Martin Luther in English Poetry*, 1938; *Story of Our Favorite Hymns*, 1939; and *Hymns from the Harps of God*, 1940, co-author, *The Seven Ways of Sorrow*, 1949.

Dr. Polack contributed two original hymns and ten translations to *The Lutheran Hymnal*. Perhaps one of his most successful translations was his "With the Lord Thy Work Begin," which the Seminary family has sung for years with fixed regularity at the beginning of a new school year.

Professor Polack contributed the following articles to the CONCORDIA THEOLOGICAL MONTHLY: "Christian Missions in China before Morrison" (Vol. 3, pp. 274 ff. and 417 ff.); "Ottomar Fuerbringer" (Vol. 5, pp. 211 ff.); "Frederick August Craemer" (Vol. 7, pp. 704 ff.); "Richard William Heintze" (Vol. 8, pp. 907 ff.); "Why Should a Pastor Continue to Study Church History?" (Vol. 9, pp. 590 ff.); "The Arrival of the Saxons in St. Louis" (Vol. 9, pp. 905 ff.); "Henry Melchior Muhlenberg" (Vol. 13, pp. 673 ff.); "Girolamo Savonarola, 1452—1498" (Vol. 19, pp. 161 ff.); "Our New Altar Service Books" (Vol. 19, pp. 327 ff.); "With Reference to the Formula of Absolution" (Vol. 19, pp. 606 ff.).

Professor Polack was called to his heavenly home on June 5, 1950; Dr. Walter A. Maier on January 11, 1950; Dr. Martin Sommer on December 16, 1949; and Dr. Theodore Engelder on June 23, 1949. May God grant our Seminary other consecrated leaders who will prove themselves worthy successors of these departed men of God.

PAUL M. BRETSCHER

# The Sacerdotal Office of Christ According to the Letter to the Hebrews

GEORGE STOECKHARDT \*

The sacerdotal office of Christ reaches into the very heart and soul of our Christian faith. Christ's sacrifice, blood, and death alone provide for us true comfort in life and death. The doctrine of the sacerdotal sacrifice of Christ is the great truth with which Christian preachers are constantly operating. Luther once remarked that a Christian preacher plays constantly on this one string. From it he may, of course, elicit a great variety of tunes and sounds. It is not necessary always to say the same things in the same words. Looking into the Scriptures, we find one and the same truth expressed in a great variety of ways and presented from many points of view. We note this variety in the topic under consideration. The Epistle to the Hebrews presents the expiatory sacrifice of Christ not only in greater detail than any other book of the Bible, but also in a distinctive manner as well. Using the Levitical priesthood as a type, the author of Hebrews presents the sacrifice of Christ in language strikingly picturesque and especially clear and graphic.

## I

*The Service Which Christ as the God-ordained High Priest Renders Consists Essentially in This, That He Removes Sin and Perfects Sinners and That He Leads Mankind to God.*

"Christ, the High Priest," that is the chief theme of the Epistle to the Hebrews, and it recurs in a wide range of variations. We note first that this High Priest is ordained by God Himself, 5:4-6. God called Christ to the priesthood and Himself installed Him as our

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\* Dr. Stoeckhardt (1842—1913) originally prepared this study as a pastoral conference essay and subsequently published it fifty years ago in *Lehre und Wehre*, Vol. XLVI (1900), 129—135; 257—270; 289—300; 321—329. The Rev. Walter H. Bouman of Duluth, Minn., translated this gem in the field of exegetical studies. The managing editor took the liberty to condense the material. The concluding three sections will appear in an early issue. — F. E. M.

Priest: "Thou art a Priest forever after the order of Melchisedec." God's earnestness of purpose in this matter is evident from the fact that He confirmed His appointment as our Priest with an oath, 7:21. Hence we may have complete confidence in this Priest.

"High-priestly office" is the title of an office of service rendered to sinful mankind. Wherein essentially does this service consist? Christ is also called "the Mediator of the new covenant," 12:24. According to 8:6-13 (cp. Jer. 31:31 ff.) the new covenant rests upon the forgiveness of sins. Therefore Christ is called "a merciful and faithful High-Priest, to make reconciliation for the sins of the people." 2:17. It is the business and office of a priest to remove sins. 10:11-12. And in and with the deliverance from sin Christ has delivered us also from all the consequences of sin, has destroyed the power of death and him that had the power of death, the devil, 2:14-15. Moreover, Christ is called an High Priest of good things to come, 9:11. He mediates for us an eternal inheritance, 9:15. He is the Captain of our salvation, 2:10. He brings the world to come in subjection to men, 2:5. He brings many sons unto glory, 2:10. In a word, Christ also perfects the sinners, 7:11, 19. He leads sinful men into that perfect glory, honor, and majesty purposed for them from the beginning, leads them into perfect communion with God. In brief, we are indebted to Christ, our High Priest, for forgiveness of sin and final perfection.

## II

*Christ Is Capable of Rendering such Service Because He Is True God and Also True Man.*

Above all, this Epistle to the Hebrews places the person of the High Priest in the right light and emphasizes the twofold truth that Christ is true God and true Man, and therefore qualified for such service. Because He is both, He is able to free us from sin and to perfect us. Therefore we shall learn first how this Epistle proves the eternal Godhead of Christ and connects this doctrine with the work of redemption.

The Letter opens with the words: "God . . . hath in these last days spoken unto us by His Son, whom He hath appointed Heir of all things, by whom also He made the worlds," 1:1-2. Throughout this Epistle the author presents the historic Christ, who walked upon

this earth in deep humility and is now exalted. Jesus is the brightness of God's glory and radiates the full glory of the divine attributes, 1:3. He lacks in none of the things which belong to God. The essence of God is expressed in Him. He is the Creator and Preserver of all things. And He it is who by Himself brought about our purification from sin. Because He is essentially, truly, and perfectly God, He is qualified for such service and can cleanse us from sin. Verily, sin is no trifle, but a violation of the commandments of the most high Lord, the King of Kings. Every sin is lese majesty. But if the most high Majesty Himself intervenes, then this crime, too, can be atoned. The Creator and Preserver of all things, who has created the creature, is able to do also the greater, namely, to restore the debased, to re-establish the fallen.

The entire first chapter of this Letter contains a detailed proof of the true Godhead of Christ, and various Old Testament texts are quoted here in which Christ is not only called the Son of God, but even directly God. This exposition stands in relation to the purpose of the entire Epistle. This Person, Jesus Christ, God's Son, true God, is the true High Priest.

The great High Priest, Jesus, the Son of God, "is passed through the heavens," 4:14; is "made higher than the heavens," 7:26; now sits at the right hand of the Majesty in heaven; He is exalted above all heavens, 8:1. And such an High Priest became us. Everything, the whole world, sin, death, devil, lie at His feet, and He has laid these enemies also at our feet. Sin, death, devil, no longer have any power over us.

Christ's solemn installation into the priesthood is announced in the words: "The Lord hath sworn and will not repent, Thou art a Priest forever after the order of Melchisedek," Ps. 110:4. This passage is frequently quoted in Hebrews, especially in chapter 7, where the analogy between Christ and Melchisedec is fully developed, 7:1-3. Melchisedec, King of Salem, appears in the Scriptures as a unique, exalted, amazing person. He was king of Salem, Jerusalem, and at the same time priest of the living God. Scriptures say nothing of his birth, his origin, his family, even nothing of his end. Holy Writ mentions only the incident of his meeting with Abraham, 7:1-3. Thus he is a type of the Son of God, who in reality has neither beginning nor end of days. He is the eternal

God. This fact is now also applied to His priesthood. In the unfolding of his exposition the author of Hebrews points out how Melchisedec in this meeting with Abraham appears as the greater, 7:4. Melchisedec blessed Abraham, "and without all contradiction the less is blessed of the better," 7:7. And Abraham gave the tenth of the spoils to Melchisedec, 7:8 f. This points to the fact that Christ, the Melchisedec of the New Covenant, is far above the Levitical priesthood. This also identifies His priesthood. Of the Old Testament Melchisedec it is said that he "abideth a priest continually," 7:3b. So his priesthood stands before us in the Scriptures, and nowhere is mention made of its transfer to another. Thus Christ has an incorruptible priesthood in contrast to the Levitical priests, who were mortal human beings and at death transferred their service to their sons. But Christ is a Priest "after the power of an endless life," 7:16. His unending, eternal life lends power and efficacy to His priesthood. It perfects the sinners, 7:11, 19; brings a better hope "by the which we draw nigh unto God," 7:19, and enter into perfect communion with God and life everlasting. All this the Levitical priesthood and the Law were unable to do.

Moreover, the true Godhead of the Christ is emphasized further in 3:1-6. Here we shall stress those things only which directly serve our purpose. The author speaks of the house of God, in which first Moses and later Christ served. The house of God is the realm, the people who here upon earth are God's. Essentially the Church in the Old as well as in the New Testament is one Church. The Church of the New Testament, which is made up of us Christians, is served by Christ as the High Priest. For this purpose He was sent by God, namely, to be our Priest. Thus He is faithful to Him who has made Him to be High Priest, faithful to His God and Father. Moses, too, of course, was faithful in his service, in the things to which he had been appointed. However, there is a great difference between the Christ and Moses. Moses was only a servant in the house of God. Christ, too, was a servant, but at the same time the Son, to whom the Father had delivered the house, is the owner of the house. Yes, Christ was accorded greater glory than Moses, for he who builds the house hath much greater honor than the house. Moses was part of the house of God, was a member of God's people, hence a human being under God. Christ, however,



not only serves the house as High Priest, but as true God is also the Creator of all things, 3:4. Certainly, the builder, the lord and owner of the house, will most carefully provide for his house much better even than the most faithful servant, who is a servant only. We can therefore place unconditional confidence in Christ's priestly service. Trust in God's faithfulness, constancy, and truthfulness is far different from trust in the faithfulness of the most faithful and trustworthy man. What a comfort for us poor sinners that we have such an High Priest, who with divine faithfulness pays heed to us in all things!

Thus Christ is fully equipped for the office of High Priest because He is the Son of God and true God. As does this Epistle, so do the Scriptures generally place the doctrine of the Christ's Godhead in relation to the work of redemption wrought by Christ Jesus. The doctrines of Christ's deity and of the Trinity are certainly not mere metaphysical abstractions without relevance for the Christian faith. Christ's work as our Savior and Redeemer is, of course, the very heart of our Christian faith. But if this Redeemer is not true God, then we cannot trust in His redemptive work. Therefore Christian preachers will always set forth the intimate relation between Christ's deity and His redemptive work.

On the other hand, Christ is qualified for the service of High Priest because He is true Man. The Son of God became Man, flesh and blood as other men. He took not on Him the nature of angels, but the seed of mankind, so "that through death He might destroy him that had the power of death," 2:14-18. He took upon Himself human nature in order to redeem mankind through death. For as God, Christ has indissoluble life, but human life is subject to dissolution. And in all things Christ became like unto His brethren, partook of all the frailties and weaknesses of human nature. And because He was so completely like unto us in His suffering and temptation, He is qualified for the office of High Priest. He is a merciful and faithful High Priest. He commiserates with us in all our needs, because He Himself in the highest degree experienced the exigencies of life. He is and remains faithful to us: He cannot deny His own flesh and blood. Therefore, He has mercy on us also in our greatest need and extremity, our sinfulness, atones for sin, and is able to help those who are tempted.

This thought is more fully expounded in 4:15-16; 5:1-3, 7-8. Every high priest is taken from among men, since he is ordained to mediate before God in behalf of his fellow men. This is basic. As weak human beings, the priests were capable of συμπάθῃσαι, 4:15, and could be touched by the infirmities of their brethren. This rule also applies to our High Priest Jesus Christ, who assumed our flesh and blood, felt our infirmities, Himself tasted of all the woe of earthly life. Christ offered up prayers and supplications with strong crying and tears unto Him that was able to save Him from death. When death approached Him, He felt as did any other dying person who, in the face of death, twists and turns, calls, sighs, and cries, and does not know what to do with Himself. Therefore He can place Himself fully into our position and by virtue of His συμπάθεια is qualified to help us in our dire extremities. The compassion of our High Priest goes still farther. A high priest taken from among men is a sinner and must sacrifice also for his own sins. Therefore he has a compassionate understanding for the sins and weaknesses of his brethren. This is true of every Christian pastor, who from his own experience knows how a sinner feels and is therefore able to help him. The word μετριοπαθεῖν (to be affected moderately), 5:2, indicates that while a righteous pastor is indeed grieved, even justly enraged, by the sins of his brethren, he will show moderation in his indignation, since he knows that he himself is a sinner. And this applies also to Christ, our High Priest, though in a different manner. He was tempted like as we are. He was without sin; yet He truly felt temptation, experienced something of the power of evil in Himself, especially in the desert and later in Gethsemane. Though Christ was in no way deceived by any of Satan's schemes, He was nevertheless inwardly affected. Therefore He is capable of μετριοπαθεῖν, of compassion with the sins of His brethren. He knows how easily a poor, weak human being is overpowered by sin. He is the holy, majestic God, and man's sin not only grieves Him; it also provokes Him, calls forth His holy wrath. But in view of the fact that He was tempted like as we are, His anger, as it were, is moderate, and He suppresses His wrath and displeasure. What a glorious comfort that in our constant encounter with sin we can turn to a High Priest who has heartfelt compassion on poor sinners!

But Christ felt such compassion with the sufferings, frailties, and



sins of His brethren not only in the days of His flesh, for "Jesus Christ [is] the same yesterday . . . and forever," 13:8. Christ did not lay aside His human nature when He entered the state of exaltation. Even in His glorification He cannot forget what He experienced in the days of His weakness. Today He can still place Himself into our position whenever we fully experience the impotence and frailty of our human nature. Thus He can help those who are tempted.

Whenever in our sermonizing and instruction we come to the words of the Creed "Jesus is also true Man, born of the Virgin Mary," we dare not be satisfied to say that He became man in order to die for us, but we must move forward and stress the compassion which Christ as our Brother has for His brethren after the flesh and which qualifies Him to be our High Priest.

### III

*By His One Sacrifice, Christ, the God-Man, has Obtained an Eternal Redemption.*

To remove sin and to atone for it, is the foremost service a priest renders to sinful mankind. This atonement Christ has rendered in that He, the God-Man, sacrificed Himself for us. In 9:11-15 the writer of the Epistle speaks of the death and blood of Christ, whereby He established the New Testament, which rests upon the forgiveness of sins, 9:16-22; cp. Jer., chapter 31. The word *διαθήκη* designates both "bequest" and "covenant." The death of the testator is necessary to make both the bequest and the covenant binding, 9:17. The precious Testament which God meant for His children on earth, namely, that He would forgive them their sins, has become valid only through the death of its Testator, Jesus Christ. However, *διαθήκη* also means covenant. The Old Covenant had been established and dedicated through the blood of calves and goats, the New Covenant with the blood of Christ, 9:18-22. By the shedding of His blood Christ has become the Mediator of a New Covenant.

The Old Covenant was established with sacrificial blood, Ex. 24:5 ff. Thus Christ also, as the Mediator of a New Covenant, brought a sacrifice, His sacrificial blood and death, whereby He established a New Covenant. In fact, the primary function of the Old Testament high priest was to sacrifice, 8:3. The Old Testa-

ment sacrifices are prototypes of the true New Testament sacrifice, offered by our High Priest, Christ, 10:1. To understand Christ's sacrifice correctly, we must study the nature and significance of the Old Testament sacrifices, as described in 9:6-10. If an Israelite had transgressed any one of the Commandments, he brought an animal without blemish into the courts of the sanctuary, laid his hands upon it, confessed his sins, and slaughtered the animal in the court. Then the priest took the blood of the slain animal, approached the altar of God, and either painted the horns of the altar with this blood or poured it upon the ground before the altar. Finally, the best parts of the meat were burned upon the altar.

The significance of the various symbolical acts in the propitiatory sacrifices is best illustrated in the ceremonies of the Day of Atonement. On this day the high priest entered the sanctuary three times, each time going by way of the Tabernacle, also known as the Holy, and the veil, which separated the Holy from the Holy of Holies. At his first entry the high priest advanced with a censer and burned incense upon the fire, "that the cloud of the incense covered the Mercy Seat." On his second entry he brought the blood of a young heifer for his own sins, sprinkling the lid of the Ark of the Covenant seven times with her blood. The third time he came with the blood of expiation for the sins of the people. When the reconciliation was accomplished, the high priest laid his hands upon the live goat and confessed the sins of the people which they had committed in the past year. This live goat was then sent into the wilderness. It symbolized the complete removal of the past sins. (Cp. Leviticus 16.)

The propitiatory sacrifices of the Old Testament were types and figures of Christ's one great sacrifice, 9:14. Christ is both Priest and Sacrifice in one Person. As the sacrifice of old, He stepped into man's place. He was slain upon the tree of the Cross, for the soul that sinneth, it shall die. The chastisement of our peace is upon Him. He shed His blood upon the Cross in order to atone for our sins before God. Thus Christ offered up Himself to God for a sweet-smelling savor. Once more "God showeth His good will to men, And peace shall reign on earth again" (*Lutheran Hymnal*, 237:1).

On Good Friday, the great Day of Atonement of the New Testa-

ment, Christ took upon Himself the sins of the whole world, Is. 53:6. As the prototypes, so Christ offered, as it were, His own blood to God and entered the sanctuary, like the high priests of old, "by a greater and more perfect tabernacle," 9:11, and the veil, 10:20. The tabernacle and the veil through which Christ passed are undoubtedly His flesh. Christ entered by the tabernacle of His own body through the veil into the presence of God, giving His flesh into death, offering up His own flesh. By His death and the shedding of His blood the Christ, the High Priest of the New Testament, has atoned for the sins of the whole world, has again turned God's good will toward men. Thus there was fulfilled in Him the significance of that other goat which was led into the wilderness. By His own death, Christ has atoned for the sins of the world and put them completely outside the camp.

But the core of 9:11-15 is the tremendous difference between type and prototype. We have something far more exalted than had Israel in the Old Testament, a sacrifice of incomparable sublimity and worth. In the Old Covenant irrational animals, bulls, goats, heifers, lambs, were sacrificed, 9:13. In the New Testament it was an extraordinary Man who sacrificed Himself. To appreciate the true greatness of this sacrifice, we note in the first place that Christ entered the Holy of Holies "by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building," that is, Christ's flesh, His human nature. This "tabernacle" *ἐστὶν οὐ ταύτης τῆς κτίσεως* (does not belong to the present creation), for the body, the human nature of the Christ, is a new creation, a new miracle by the Creator. It is an incomparable work of creation, of which we confess: "conceived by the Holy Ghost, born of the Virgin Mary." Christ did not come forth out of sinful flesh and blood of sinful mankind, but in Him the Holy Ghost created something new, a sinless Child of men, without spot or blemish. The tender Root, the Branch of righteousness of David, the sweet Root of Jesse, the Flower and Crown of mankind, the very Best and Noblest that the earth has produced, that is the sacrifice of the New Testament. This lies in the balance as payment for our sins.

Furthermore, the value of this sacrifice is still greater. It is not only a man who dies, for Christ "through the eternal spirit offered Himself . . . to God." "Eternal spirit" here means the divine nature

of Christ. In Rom. 1:3-4  $\sigma\acute{\alpha}\rho\chi$  obviously designates the human and  $\pi\nu\epsilon\upsilon\mu\alpha$  the divine nature of Christ. So also here. Through the eternal spirit, through His eternal Godhead, Christ offered Himself. True, Christ died according to His human nature. Man suffers and dies. But when Christ died, He set, as it were, His divine nature in action. The Son of God appropriated this suffering and dying to Himself, made of suffering and death a divine work. He brought, as it were, also His eternal Godhead into His death. Thus this sacrifice is of inestimable value. It is a sacrifice the like of which could not have been humanly conceived. In His sacrifice Christ offered both His pure, tender human nature, the noblest and best ever produced by the earth, and the Son of God, the most sublime and noblest in heaven and on earth.

This offering is of incomparable value, and therefore its efficacy is also far different from that of the Old Testament offerings. The blood and ashes of beasts were physical, external things and served for an external cleansing only. Israel had many ceremonial, external statutes, prescribing the people's entire conduct, their eating and drinking, labor and rest. By observing these Israel was to present itself externally an holy nation, separate and distinct from the heathen nations. Whoever observed these external statutes was considered clean, a legal member of the community, and a participant in all the rights and privileges of the chosen people. But whoever sinned against the Law lost his ceremonial purity and was not permitted to mingle with the people. The sacrifice re-established the lost purity and re-instated the sinner into the congregation of Israel.

The offering of Christ, however, cleanses the sinner not in a merely external, bodily manner, but "purges our conscience," 9:14. Christ's sacrifice reaches deep into the innermost life of man. Our legal status or men's evaluation of us is in the final analysis not the decisive factor. The important thing is that we are in the right relation with God. And only the blood of Christ reaches into this innermost life. It purges our conscience "from dead works," that is, from our sins. Man's sin is certainly no trifling thing. It is not as easily undone as it is done. Not only gross vices, but all kinds of other sins worm their way into the conscience, lodge there, besmirch and wound it. Conscience accuses sinful man before God.

Thus the peace between God and man is broken. However, the New Testament offering steps into the breach. It purges the conscience from transgressions. Christ's blood cancels the guilt of men. This singularly Righteous One, this unique human life, the eternal God, has sacrificed Himself, and this offering is a perfect reparation for all the sins of mankind. As the blood of Christ wipes away all sins before God, even so it also erases the guilt consciousness. The holy blood of Christ, the Son of God, purges our conscience from dead works, binds up and heals the wounded conscience. Whenever our heart and conscience accuse us before God, we are able to quiet and appease our conscience with the blood of Christ. The unique effect of the offering of Christ is to purge our conscience from dead works.

Its effect goes still further. The Old Testament offering served as bodily cleansing. This is, however, only one phase of its significance and effect. It was also truly a sacrament to assure an Israelite of the forgiveness of his sins and the grace of God, for the blood of the offerings served also to cover sin before God. But this atonement was rather imperfect, inasmuch as it was confirmed by the sacrificial blood of animals only. The Old Testament sacrifice did indeed in a measure atone for sin and appease the conscience; but it "could not make him that did the service perfect, as pertaining to the conscience," 9:9. Hence these offerings had to be repeated again and again. The situation was this: Whenever an Israelite had been overtaken in a fault, he brought an offering. It served as an atonement. Now he knew and believed: "God is again gracious toward me." However, this expiation and comfort lasted only until another sin had been committed. Then another sacrificial animal had to be purchased and offered. Thus a conscientious Israelite, though he had to offer many sacrifices, still could not perfectly quiet his conscience. Even the sacrifice of the great Day of Atonement was valid only for a year and covered the public guilt of only a year. When the year had passed, absolution and comfort were also spent. A new sacrifice had to be brought. It was all a very temporary work, an "external childish absolution," as Luther calls it. The daily and annual repetition of the offerings constantly reminded Israel of its sinfulness and could quiet the conscience for a short time only, 9:25—10:4, 11.

What a vastly different offering is that of the Christ! We read that Christ has "obtained eternal redemption," 9:12; 10:12-14. Christ sacrificed Himself once and once and for always atoned for our sins and the sins of the whole world. Thus He obtained an eternal redemption. That sacrifice which Christ brought is the eternal Spirit, the blood of the eternal God, which washes away at once all sins of the present time, so that they are really put away from the sight of God. Indeed, we too are reminded of our sinfulness, as were the Israelites, not by offerings, but by our flesh and blood. Old sins become alive, new sins are added. But as often as old and new sins disquiet our conscience, we think of that offering by which Christ has wiped out all sins for all times, we think of this eternal redemption. Indeed, we comfort ourselves with the thought that God richly and daily forgives us our sins. However, such daily forgiveness is nothing else than that God showers upon us the treasure of forgiveness which He once and for all prepared on that great Good Friday.

The final comfort which again and again quiets us is the knowledge that not only individual sins have been forgiven, but even everything in us that is sinful. All the sins of our whole life have been erased once and for all and no longer disturb our relation to God. Even though our sin vexes us at times, it no longer reaches into the innermost depths of our heart. There is the firm, immovable foundation, Christ and His blood. Thus the New Testament offering not only cleanses our conscience, but also quiets it perfectly. Because of Christ's offering we have not only a clear conscience, but also a comforted, joyous, and courageous heart. Even though sins again burden us and the waves of temptation rise high, we nevertheless continue to fasten our anchor of hope on this firm foundation, namely, God's Passion, blood, and death.

In 10:7-10 the author of Hebrews emphasizes especially the ethical value of Christ's offering by stressing the willingness of the New Testament High Priest as He undergoes His suffering. In Ps. 40:7-8 the Messiah testifies of His willingness to fulfill the will of God with respect to the reconciliation of the world. Not by external coercion, but of His own free will He gladly brought His offering. God's Law was in His heart. It was the concern of His heart to do this will of God. It is and remains eternally true that



only freewill offerings please God. Christ's offering was a willing sacrifice in the truest sense of the word. Of His own free will He went into His suffering, Luke 18:31; met His enemies at the gate of the Garden of Gethsemane; heartily desired to become the Pass-over Lamb and to abolish the Old Testament Passover, Luke 15:22. As Moses once desired that God might erase his name from the Book of Life for the sake of the people, as Paul desired to be banished from Christ for the sake of his brethren according to the flesh, even so Christ burned with a strong desire to become a curse in our stead. What was impossible for these men actually happened with Christ. From heartfelt willingness He became a curse for us that we might be made the righteousness of God in Him. And by the power of His will we are sanctified, 10:10. The willingness of Christ's offering serves to cleanse us from sin and gives to the sacrificial blood of Christ its worth. Christ's willingness to bear our sins is our comfort and refuge against sin and the accusations of our conscience.

# The Christian and Government

By A. M. REHWINKEL

(Conclusion)

## VIII

The form of government under which we live is a democracy. "Democracy" means rule by the people. It means that sovereignty in a democracy is vested in the people, and "sovereignty" means supreme power. We, the people of the United States, are the sovereigns of this nation. The Government officials in Washington, in our State capitals, and in the seats of our municipal governments are our agents and delegates bound to respect the will of the people. But this also means that the people are responsible for the attitude and actions of their government. Every privilege has a corresponding responsibility, and God will hold the American people responsible for the exercise of this sovereignty. At the time of Paul there was no democracy left in the Roman world, and hence Christians had but one duty toward the government, and that was "to obey them that had the rule over them and submit themselves." This was also the condition of the world in which Luther lived, but this is not yet so in America. A Christian citizen, therefore, in a democracy has a double responsibility, one as sovereign and the other as subject; and for the exercise of both he is held responsible by God. Hence it is not sufficient for us to say that we are law-abiding citizens, that we submit to those who have the authority over us, and that we pay tribute to whom tribute is due. We have besides these duties also those growing out of our responsibility as sovereigns. The church must, therefore, instruct its members in respect to both functions and admonish them that it is their Christian duty to exercise their sovereign power in the same fear of God and as conscientiously as they perform those duties growing out of being subjects and of being under the law.

In times of peace this means:

1. That a Christian must realize that our democracy can survive only if the sovereignty of the people is scrupulously respected by each citizen and particularly by those in positions of influence and authority. And he ought to raise his protest against every form of



State absolutism and omnipotence. At the time of the Reformation, Luther freed the State from the bondage of the Church. To-day the need is to deliver life from suppression by the State.

2. That a Christian uses his franchise wisely and in the fear of God, not merely as a blind party partisan or for selfish interest, but consciously in the interest of good government, justice, and righteousness for all. As a rule only about 50 per cent of American voters in national or local elections go to the trouble of using their franchise.<sup>39</sup>

Anyone who has observed the political trends in the United States during the past two decades cannot have failed to notice a definite drift toward the consolidation of all political parties into a one-party system. But this means that political thought is forced into one pattern, and effective criticism and supervision of those in power will become impossible. The safeguard for political freedom and democracy is a healthy opposition party to act as an effective critic and check on the party that is in power. Nominally there are still two major parties, but not in reality. This is especially true with respect to our foreign policy. This affects our relation with other nations, which may mean peace or war. But by merging all parties into one on this issue, the safeguard of open criticism has been removed, and the American citizen has lost his check on those who control this policy. But that is the beginning of totalitarianism; and if these trends continue, the history of Europe and Asia will be repeated in America, and democracy will perish.

3. That a Christian will hold his representative accountable to representing him in the cause of good government, justice, and righteousness for all. The American Government is in the process of becoming a government by pressure groups.<sup>40</sup>

4. That a Christian citizen will be willing to serve the good of society by holding public office if talents and circumstances permit. "It would indeed be good and profitable," says Luther, "if all princes were real and good Christians, for the sword and government as a special service of God belong of right to the Christians more than to all other men on earth."<sup>41</sup>

5. That he will use his influence to form public opinion in the cause of good government, justice, and righteousness. Christians

must be the conscience of the world. If the conscience is to be effective, it must function. Conscience becomes dull and insensitive through neglect. The religious press ought to be helpful to the Christian citizen in forming his judgments on the moral and ethical issues affecting society. If the religious press will not help him, where is the Christian to get his guidance so that he may function as a salt in the society of which he is a part?

6. That he will oppose every evil, injustice, and unrighteousness committed by his government at home or abroad. We have in mind particularly the evil which grows out of modern total warfare with its saturation bombing and violence against non-combatants; the unrighteousness of postponing the making of peace with the conquered nations;<sup>42</sup> the injustice connected with racial discrimination. If Christians do not oppose evil and stand for justice and righteousness — who shall?

7. That a Christian citizen will oppose every form of grasping imperialism under whatever guise this might be practiced, and in like manner will he oppose the exploitation of the weaker and inferior races of Asia, Africa, and the islands of the sea.

8. In times of international crisis a Christian will be careful not to be carried away by hateful propaganda. This applies to the Church as well as to individuals. The government has no right to abrogate the Eighth Commandment. "Wars always need," says Mr. Wengert correctly, "an emotional delusion to justify the sinful irrationality of man, who refused to read in his associations either immorality of the group in action, which he would have repudiated as an individual."<sup>43</sup> This means that a Christian must do everything in his power to prevent war. War is always an evil. When David had a choice of one of three evils, he did not choose war. David was a man of war. He knew that war is the sum total of all national evils. Christians must not be carried away by pagan glorification of war. In America today everything tends to glorify war. Every soldier is a hero. Most of our public monuments commemorate men or events of war; our school textbooks make every war in which we have participated a war for freedom or a holy and a religious war. War is glamorized by song, picture, and symbolism. Even the toys we give to our children on Christmas, the birthday of the Prince of Peace, aim to popularize war.

War means shedding of man's blood, destroying homes, churches, man's creations in art and science. War kills women and children, the helpless and the innocent. A University of Chicago professor stated on a round-table broadcast that a handful of H bombs dropped hundreds of miles from any military target, by creating radio-active dust, would wipe out all life over an area approximately 1,500 by 3,000 miles.<sup>44</sup> That is genocide, a new crime of our age, a culmination of all crimes. A declaration of war by a government in itself cannot sanction wrong or turn savagery and genocide into a virtuous deed. God will hold a nation responsible for all the innocent blood it sheds. (See Amos 1 and 2, also Jeremiah.)

The resolution adopted by the World Council of Churches at Amsterdam is clear and to the point on this phase. It reads in part as follows:

We hold that in international, as in national life, justice must be upheld. Nations must suppress their desire to save "face." This derives from pride, as unworthy as it is dangerous. The churches, for their part, have the duty of declaring those moral principles which obedience to God requires in war as in peace. They must not allow their spiritual and moral resources to be used by the state in war or in peace as a means of propagating an ideology of supporting a cause in which they cannot wholeheartedly concur. They must teach the duty of love and prayer for the enemy in time of war and of reconciliation between victor and vanquished after the war.

The churches must also attack the causes of war by promoting peaceful change and pursuit of justice. They must stand for the maintenance of good faith and the honoring of the pledged word; resist the pretensions of imperialist power, promote the multilateral reduction of armaments, and combat indifference and despair in the face of the futility of war; they must point Christians to that spiritual resistance which grows from settled convictions widely held, themselves a powerful deterrent to war. A moral vacuum inevitably invites an aggressor.<sup>45</sup>

Every Christian and every Christian minister ought to take to heart what Brunner has to say about modern war:

First of all, it is almost tiresome to remark that the same word is used to describe the local incidents which used to be called "wars" and the world-wide conflagrations which constitute the

only kind of war we envisage when war is mentioned today. Owing to the substitution of a national army for a mercenary army, to the introduction of mechanical and chemical methods of warfare, and to the close-knit character of all the economic spheres throughout the world, war has now become a method which cannot any longer be reckoned as an item in any political reckoning of gain or loss. The idea of "winning a war" still plays its old disastrous part in the popular mind, but it no longer has any place in reality. In modern warfare all are conquered and none are victors; in modern warfare there is no longer any "non-combatant population." If war were to break out at the present time, it is extremely uncertain whether the idea of fighting in "defense of one's country" would have any meaning at all. It is quite possible that in the "next war" the soldiers in the lower ranks would enjoy the largest measure of protection, compared with the rest of the population. Some decades ago war may have been an instrument which, although it was brutal, could be used to resolve intolerable international tension; but today, owing to the fact that it cannot be controlled, it has lost even this shred of utility. It seems highly probable that the "next war" would consume the whole of the material and vital energies of the nations of Europe, or of the civilized world, to such an extent that it would be no exaggeration to describe it as a process of "bleeding to death." In view of this fundamental change in what war means, it is unpardonably superficial to try to justify war by means of pictures of the wars of the past with all their glamour of romance. The Christian in particular has no right to live in the past. He in particular ought to know that modern warfare means such a complicated mechanism for the destruction of material, vital, physical, and spiritual goods, such an exhausting process of blood-letting, in which the most valuable blood of all the nations is wasted, such a technical business, which has become entirely divorced from all the ancient "manly virtues," and an international disaster of such vast proportions whose effects cannot be calculated, of equal horror for the victors and for the vanquished, and, through the fact that it involves the defenseless civil population—women and children—is such a radically unchivalrous method of international strife that all that used to be said in its favor, with some amount of justification, has today lost all validity. The development of the technique of warfare, the heightening of war's intensity, and its enormous extension has led to a point where war becomes race

suicide. War has outlived itself. It has become so colossal that it can no longer exercise any sensible function. To expect to establish any just order by means of a world conflagration — called war — has become a political madness. . . .

The nations are beginning to perceive — obviously before their theologians! — that war has begun to outlive its purpose, that war is a way of putting an end to international tension which the world can no longer afford, that the unqualified sovereignty of individual nations no longer corresponds to the actual conditions, that the only alternative to race suicide is the non-military way of settling difficulties between nations. Where war has reached this stage of development, it has lost every particle of ethical justification.<sup>46</sup>

### IX

In times of peace negotiations it means that a Christian must stand for justice and righteousness and do all in his power to prevent motives of selfishness and revenge to dominate a peace treaty.

A Christian's patriotism stands for justice and righteousness toward all men, whether they be of the same nation or race or of another. A Christian will stand for a fair distribution of the resources of the earth. He will apply the principle of "live and let live" to nations as well as to individuals. He will beware of vicious propaganda and slander of another nation and be mindful of the injunction of our Lord: "Judge not, and ye shall not be judged," and "A false witness shall not be unpunished, and he that speaketh lies shall not escape" (Prov. 19:5). The Eighth Commandment also applies to nations.

The World Council of Churches at Amsterdam unanimously resolved that

Christians must examine critically all actions of governments which increase tensions or arouse misunderstanding, even unintentionally. Above all they should withstand everything in the press, radio, or school which inflames hatred or hostility between nations.<sup>47</sup>

And again we read in this resolution:

Therefore it is the duty of the Christian to pray for all men, especially for those in authority; to combat both hatred and resignation in regard to war; to support negotiation rather than pre-

war reliance upon arms as an instrument of policy; and to sustain all national policies as in his judgment best reflect Christian principles.<sup>48</sup>

A Christian cannot accept the slogan: "My country, right or wrong, my country." That is a pagan view. It is placing the State above the Moral Law, above conscience and above God, and such "patriotism is for nations what vanity is for individuals, namely, perfect self-complacency," says Renan. Jeremiah was extremely unpatriotic, or even an outright rebel in the eyes of the ruling party in Jerusalem in his day, and yet in truth he was the only true patriot, who sought the good of his nation.

Love of country and of people is a complex sentiment. It is innate in everyone; it is, therefore, a native instinct, but not necessarily ethical in the form in which it appears. Much of what men call patriotism or love of country is simply in its debased form a conceited egoistical nationalism. We called Japanese soldiers fanatics when they died rather than surrendered, whereas American soldiers who did the same we regard as heroes. We proved that all Germans are murderers and all Japanese apes, and at the same time insisted that we were fighting to unite all men in a common brotherhood.

It takes a broad- and liberal-minded individual and noble soul to be truly patriotic. Patriotism has become a religion with many in America today. A Christian will gratefully appreciate the blessings which God has bestowed upon his specific homeland and people, but he will also remember that other nations and people likewise have a right to love their homeland, to cherish, and to cultivate their own peculiar national traits, traditions, ideals, and culture.

A Christian has no right to absolve himself of his responsibilities in a democratic community; but as we pray for good government, so we must work for good government. In a democracy every citizen must be willing to sacrifice time and ability to participate in public affairs, as conditions, stations in life, and opportunity demand. We are to be a salt and a light in every social relationship. This must certainly include government. Our prayer for good government becomes meaningless and a blasphemy if we are not willing to do something about good government.



The form of our Government, as stated, is democratic. We Christians have reasons to be grateful for the kind of government we have been privileged to live under during the century that our Church has existed in this country. This form of government is in grave danger at the present time, as everyone knows who is able to interpret the signs of the times; and experience teaches that democracy dies when people lose their interest in it or when they are unwilling to work or sacrifice for its maintenance, when they take their freedom and all the blessings growing out of such freedom for granted. Experience teaches that democracy dies from negligence, apathy, general indifference, materialism, and selfishness, and it can survive only as the sovereignty of the people is scrupulously respected by every citizen and particularly by those in a position of influence and authority. And more specifically, experience teaches that the sovereign rights of the people will be preserved only if the people jealously guard the following seven fundamental rights or freedoms of man:

- a. Freedom of speech
- b. Freedom of the press
- c. Freedom of assembly
- d. Freedom of conscience
- e. Freedom to work
- f. Freedom of contract and enterprise
- g. Freedom from intimidation by police, government or other agencies, and various pressure groups

The three freedoms mentioned first, the freedom of speech, freedom of the press, and freedom of assembly, belong together. They are fundamental human rights and grow out of the free personality of the individual human being. They are basic for a free democratic society. Where they are lost, freedom is lost, tyranny has been established, and democracy has disappeared. Freedom of speech and freedom of the press imply that an individual is free to say and to write what others may dislike or with which they may disagree most violently. These freedoms also imply the right of criticism of those who are in authority and power. This is fundamental for the survival of democracy.

The freedom of assembly means that any individual citizen is free

to meet with any other citizen or with fellow members of the same faith or of the same political and social persuasion to deliberate together on matters which they consider of interest to their own happiness or to the welfare of their group or of society at large. The great decisions of history were frequently made in such free and open assemblies.

These three freedoms are basic for human rights, and their loss is catastrophic. The nations which in our day have become subject to totalitarianism have lost these freedoms and have been reduced to a new and a most hideous kind of human slavery.

In the world crisis through which we have passed serious attacks on these freedoms were also made in our own country. These attacks were subtle and therefore all the more dangerous. They took the form of "smear" and "whisper" campaigns, and they were used with telling effect to silence the voice of opposition to tendencies fostered by subversive elements in and outside the government. The enemies of freedom will use these tactics again when they will serve their purpose. The "smear" has been developed into a science by expert psychologists and has become the most dangerous weapon against freedom and democracy.

Freedom of conscience concerns our relation toward God. It is the most priceless of all our freedoms. Where this freedom has been lost, man's enslavement is complete. Countless millions have already lost this freedom in our age of "enlightenment." Governments everywhere are growing in power. As governments grow in power, they encroach more and more on the freedom of the individual. The situation in countries controlled by Communism is sufficiently known and requires no further elaboration here. But even in our own country the enemies of this freedom are becoming more aggressive and more daring. The McCollum Case, which made history about a year ago, in effect attacked our religious freedom. This attack was all the more serious because it was upheld by the Supreme Court.

Participation in war is a matter of conscience. We admit this in the 16th Article of the Augsburg Confession. But wars have become more sweeping in implications and consequences since the adoption of that Article. If it was a matter of conscience then, it most certainly must be now. But today governments conscript all citizens,



Christians and non-Christians, able to do war service and no one can escape from the support of war with his taxes. Once war is declared by those in power, Christian and non-Christian alike are compelled to kill, destroy helpless women and children, wield the most horrible weapons of destruction ever devised by man for the annihilation of entire cities, and he has no chance to inquire whether the cause for which he must destroy the lives and habitations of fellow human beings is a just and a righteous cause. To kill a man or a woman and a child without a just cause is murder, and no glamour of war can change that. To take or destroy the property of another is a violation of the Seventh Commandment, and that is still a Commandment in God's holy Decalog, and no government can abrogate God's own laws. With the coming of the atomic and the hydrogen bombs the question of war has become a most serious matter for the consciences of the individual Christian and of the Christian churches.

The freedom to work and the freedom of contract also belong to the basic rights of free human beings. These rights have been lost in the totalitarian countries, and we are in the process of losing them in the battle between capital and labor and the Government. The whole question of the freedom of the individual human personality and the industrial system of today should receive much more attention by Christian thinkers than it has in the past.

And, finally, there is the freedom from intimidation by the police and other agencies.

The Gestapo and other secret police forces are a horrible product of our age. Thus far we have been spared the frightful excesses of these diabolical instruments of oppression, but we have reasons to be on our guard. Evil does not stop at national boundaries. In the period before the war there was much intimidation by Government authorities in various and sundry ways; and if it was possible when the country was still at peace, it is possible again, when unscrupulous men control the government and force their will upon the people. The terrible experience of Europe and other countries ought to serve us as a warning lesson.

All these rights enumerated are foundation stones in our freedom and democracy. If one of them is removed, the whole structure will eventually collapse.

In a democracy like ours the sovereignty of the people can become effective only if the people are careful to hold their elected representatives responsible for their trust. This means that the people keep themselves informed on the domestic and international issues and carefully observe how their representatives administer the affairs entrusted to them.

Again, democracy can survive only if a party system of two or more parties is safeguarded as an essential element to our form of government. Every attempt to eliminate this system must be regarded as subversive of democracy. The opposition party is the only protection the minority has in a democracy. The opposition is necessary to safeguard honesty, integrity, and efficiency in government.

Democracy can survive only if government continues to be a government by law, and we must, therefore, vigorously view as undemocratic and dangerous every attempt to govern by arbitrary executive decree or military or bureaucratic order.

The welfare of our democratic society, in short, demands that its members:

- a. have due reverence for the deity;
- b. uphold the fundamental morals of human society;
- c. respect the dignity of the human individual and the fundamental rights of man;
- d. safeguard the institution of marriage and the home;
- e. uphold the rights of private property;
- f. provide justice for all;
- g. provide education for, and complete development of, the human individual;
- h. protect the weak against the strong;
- i. realize that participation in public affairs is a civic duty and a moral obligation;
- j. be willing to apply the same principles in dealings with other sovereign nations and people occupying the world with us, knowing that world order cannot be accomplished until power and right have become interchangeable terms.

Our democracy cannot and will not survive very long if any or all of these principles are lost.

It seems to me, therefore, that we as Christians consider well our

duties as citizens of a democracy, that we do not content ourselves by merely paying our taxes and doing those other duties commonly ascribed to good citizenship, but that we actively participate in all the activities devolving upon a good citizen in a democracy, that we carefully interpret the signs of the time in which we are living and work and pray that we may preserve the priceless heritage of free institutions for ourselves and for our children. In short, this is a time when more than ever we ought to heed the instructions which Paul gives us in his Epistle to Timothy, where he writes: "I exhort therefore that, first of all, supplication, prayers, intercessions, and giving of thanks be made for all men, for kings and for all that are in authority, that we may lead a quiet and peaceable life in all godliness and honesty. For this is good and acceptable in the sight of God, our Savior" (1 Tim. 2:1-3).

We are to be a salt and a light in the world in which God has placed us. The greater the corruption, the more need for salt; the denser the darkness, the more urgent is the need for light!

## FOOTNOTES

<sup>39</sup> In the 1948 national election some 35 to 37 million of an estimated 95 million eligible voters failed to register, and, roughly, one third of the registered voters stayed away from the polls. In New York alone approximately one million who had registered did not vote. Truman and the Democrats received about 20 per cent of the eligible vote, 25 per cent of the registered votes, and 49 per cent of the total vote cast.

<sup>40</sup> See: *Democracy under Pressure*, by Stuart Chase (New York: The Twentieth Century Fund, N. Y.).

<sup>41</sup> Luther, *op. cit.*, p. 245.

<sup>42</sup> Read Freda Utley, *The High Cost of Vengeance* (Chicago, Ill.: Henry Regnery Co.).

<sup>43</sup> Wengert, *Quartalschrift*, January, 1949, p. 35.

<sup>44</sup> *Christian Century*, March 8, 1950.

<sup>45</sup> First Assembly of the World Council of Churches, Amsterdam, Holland, *Findings and Decisions* (New York: World Council of Churches, 297 Fourth Ave.), pp. 55-56.

<sup>46</sup> Emil Brunner, *The Divine Imperative* (Philadelphia, Pa.: Westminster Press), pp. 470-473.

<sup>47</sup> First Assembly of the World Council of Churches, *op. cit.*, p. 57.

<sup>48</sup> *Ibid.*, p. 59.

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## *A Series of Sermon Studies for the Church Year*

### NINTH SUNDAY AFTER TRINITY

MATT. 16:24-28

*The Text and the Day.* — The post-Trinity emphasis is chiefly on Christian living. The Introit for this Sunday indicates that all Christian living stands in relationship to the soul's salvation. It is very fitting that in the very midst of many considerations of Christian life a proper understanding and relationship be emphasized of the importance of the soul's position in "following Jesus," in establishing the value of a soul.

*Notes on Meaning.* — For proper background vv. 21 and 27 must be considered together. Peter: "Surely nothing could be more important, O Lord, than to save Your life" (things that be of man). Jesus: "My death will not be an inglorious end to Me and My work," v. 27 (the things of God). — V. 23: "offense" — temptation, stumbling block. — V. 24: "will come after Me" — wishes to; no compulsion. — Text is addressed to such as have expressed the wish to follow after. — V. 25: "lose" — forfeit. Cf. Chapter 10:39. — V. 26: "exchange" — even if it might be wished to break off the bargain, no *counter price* (counter offer) is possible, none is available. — V. 27: "work" — the total outward manifestation of the sincere love and faith or lack of them. — V. 28: See Pitfalls.

*Preaching Pitfalls.* — There is a natural danger that the "following of Jesus by taking up the cross" (humility under scorn, persecution, etc.) will be emphasized to a degree that will overshadow the great promise of v. 27. — It must be remembered that Jesus is preparing comfort for the disciples against the hour of His death. — Care must be exercised in the application of "reward according to works." Works cannot mean merit! — A specific application of v. 28 leads to multitudinous difficulties. It has been referred to the Transfiguration, the destruction of Jerusalem, as "figurative" of the Last Judgment, the eventual growth of the

Church, Pentecost, et al. Considering the purpose of the entire passage probably the best interpretation: The time is close at hand when your hearts will be set at ease by the manifestation of My glory (resurrection, ascension, etc.). Cf. v. 21b.

*Problem and Goal.* — The entire passage is designed by Jesus as a comfort to His disciples. That comfort will be given to a hearer when he is sure that in Christ his soul will live eternally. The believer who grasps this finds it easy to be a hero for Christ and to adjust the problems of life, even in its modern complexities, to a glorious hope.

*Illustration.* — Jesus' own: John 12:24.

*Outline:*

#### DYING TO LIVE

#### I. Meaning and Method.

- A. When self dies, Jesus lives.
- B. When Jesus lives, the soul cannot die.
- C. When Jesus lives, the things that be of men die.

#### II. Reward.

- A. A comfort for every circumstance.
- B. Eternal life.
- C. The glory of the Father.

H. B. ROEPE

### TENTH SUNDAY AFTER TRINITY

MATT. 21:12-22

*The Text and the Day.* — The Gospel of the present series set aside for this Sunday, like that of the more commonly known series prepared by Jerome and later revised by Luther, speaks of misuse of the house of God, destruction, persecution. While each of these three topics is sufficiently important to warrant a sermon, there exists an interrelationship between the three which is worthy of homiletical treatment. — The words of the Introit: "God shall hear and afflict them" apply also to the Church as an institution.

*Notes on Meaning.* — V. 12. *Kollybistoon*: "of the money-changers," related to *kollybos*, a small coin used as change money. While the function of the money-changers was in itself necessary,



those who did such work, like the publicans, were in disrepute, as is attested to also in extra-Biblical literature. Such "thieves" took advantage even of the poor, who could purchase only a dove for sacrificial purposes. — V. 13. "House of prayer": cf. Is. 56:7, a beautiful passage and a beautiful description of the Church; "den of thieves": thievery here opposed to prayer. "Jesus was the only person in Israel who could do such a thing. All others had become accustomed to the evil" (*Expositor's Greek Testament*, I, p. 263). — V. 14. Introit: "Cast thy burden upon the Lord." — V. 15. *Ta thaumasia*: "the wonderful things." This description in this passage only. Includes all that Jesus did for the people. — V. 16. Priests and scribes did not object to traffic of the money-changers, but did object strenuously when boys and girls sang the praises of Christ. So today many so-called spiritual leaders do not oppose moral corruption, but they do oppose Christian education. — Jesus clearly well acquainted with O.T. Scriptures; these we too often neglect. — V. 17. To Bethany, because not safe to remain in Jerusalem. — V. 18. "He hungered": Possible that event of previous day upset Jesus so that He could not eat heartily. — V. 19: "Fig tree with full leaf in early spring without fruit is a diseased tree" (*Expositor's Greek Testament*). We are in the springtime of life. Do we bear fruit, or are we covered only with tinsel? — V. 20. Fig tree not merely blighted, but dead, root, branches, and leaves. Did not die gradually like a diseased tree. Disciples marveled. — V. 21. What Jesus did to the fig tree is, according to this verse, a relatively small accomplishment when compared with what a Christian with a strong faith in God can really do. No obstacle will be permitted to stand between the believing Christian and God. — V. 22. Such faith should find expression in prayer.

*Preaching Pitfalls.* — The sermon, like the text, should be pithy, very much to the point, and forceful. The clergy of the Church are also the prophets of the Church. They are to preach and take action not so much against the money-changers, priests, and scribes of Jesus' day as of our own day, particularly against corruption which degrades the Church of our day. This is a hard and thankless task which forces us to look into our own hearts, give up all ego and selfishness, and to become sincerely humble. The prophets of today, like those of Old Testament times and like our Savior, should live

a life of faith and undaunted fortitude and be ready to suffer ostracism, persecution, even death.

*Problem and Goal.* — Three points are stressed in text: 1) Our loving and long-suffering Savior will not tolerate materialism, greed, and corruption, especially when these are linked with the religious life of people. He purged the Temple twice, first at the very beginning (John 2:14 ff.), later at the very end of His career (text). 2) Not only the blind and the lame, but even babes and sucklings receive the Savior and sing His praises more readily than "they that are well" (Matt. 9:21) and they who are treacherous and self-righteous spiritual leaders of the people. 3) Barrenness is as unsalutary and corrupt as ecclesiastical materialism and self-righteousness in high places.

*Illustrations.* — 1) John Tetzel and the sale of indulgences. Bingo parties conducted in parish houses. The materialistic spirit of those who do not give to the Church as the Lord has prospered them. 2) The opposition of *Christian* people to Christian education in all its phases, including the parish school. "Keep the people ignorant, and you can guide them better." 3) Heavily endowed churches of our day, whose pews are empty and whose parochial life is anemic.

*Outline:*

THE CHRISTIAN CHURCH MUST DESTROY AS WELL AS BUILD

I. Her Greatest Foes Are Within the Church.

- A. "Christians" who commercialize and materialize the Church.
- B. "Christians" who thwart the spiritual growth and loyalty of the Church's youth.
- C. "Christians" whose religion bears no fruit.

II. The Attempts of All Such Foes Must Wither Away.

- A. God's Law must be preached with full force.
- B. God's displeasure must be announced and proclaimed without fear.
- C. Temporal and eternal punishment threaten particularly the nominal Christian who has not the spirit of Christ, but the spirit of corruption.



## III. Great Will Be the Reward of the Righteous.

- A. Who have appropriated not self-righteousness, but the righteousness of Christ.
- B. Their faith in Christ knows no obstacles.
- C. Their prayers are the petitions and hosannas of redeemed children of God.

WALTER E. BUSZIN

## ELEVENTH SUNDAY AFTER TRINITY

MARK 2:1-12

*The Text and the Day.*—The Propers for this Sunday place a unified emphasis on the value of our forgiveness of sins. In the Epistle, 1 Cor. 15:1-10, Paul expresses his grateful joy to be able to preach because his previous wicked conduct has been forgiven. In the Standard Gospel, Luke 18:9-14, we hear the publican pray: "God be merciful to me, a sinner," and see him go down to his house justified. The Collect is a jewel. Be sure to read it before preparing this sermon: "to give more than either we desire or deserve" . . . "forgiving" . . . "giving us those good things which we are not worthy to ask." The Gradual: "My heart trusteth in God, and I am helped."

*Notes on Meaning.*—We must remember that the parallel passage to our text, Matt. 9:2-8, is the Standard Gospel for the 19th Sunday after Trinity. The other parallel is Luke 5:17-26.—"And again He entered into Capernaum": Jesus had been repudiated by the people of the Decapolis on the east side of the Sea of Galilee, so He came across the sea to the west side of Capernaum. This healing is His first recorded miracle after His return.—"*Their faith*" includes the faith of the afflicted man. Those that brought him had a chance to exhibit their faith by their helpfulness, resourcefulness, energy, and persistency. The cripple couldn't do this, but Jesus looked into his heart and saw the faith there.—The term "child," *teknon*, used here by Jesus, has the intimate connotation of most tender love like a mother's warm embrace. This term is used in our theme.—The word used for "forgiven," *aphientai*, is a mighty word of release. The sins are sent away from the sinner so completely that they shall never be found again, to the depth of the

sea (Micah 7:19), blotted out (Is. 43:25), removed as far as east from west (Ps. 103:12). — "Scribes reasoning": the Greek word gives the picture of a dialog. — Jesus uses the term "the Son of Man" about Himself. It indicates His human nature, but the definite article and the generic singular "man" place Him above all other men and point to His deity (Dan. 7:13-14). — The healing from palsy is a visible act which verifies the authenticity of the forgiveness, which is invisible. — Power was restored to the paralyzed limbs, and peace to the troubled soul.

*Preaching Pitfalls.* — Too much time can easily be spent on the scribes and Pharisees, who are merely background here. — The details of getting the paralytic in front of Jesus are interesting but should be related with Biblical accuracy. — We must not say that this man's illness was the direct result of some heinous sin (cf. Job 42:7). It may have been, but we have no evidence or implication in the Bible for such an assumption.

*Problem and Goal.* — The uses of affliction are many, but the most important is always to help lead the afflicted to Jesus for spiritual and physical blessings. Very clearly the Propers for this Sunday show us that we are to emphasize the forgiveness of sin as the greatest and only satisfying blessing man can receive from Jesus.

*Illustrations.* — Man may covet and get many temporal gifts, but they leave him dissatisfied and malcontent if he does not have forgiveness; e. g., Joseph's brothers even after they got food in Egypt; David even after he had Bathsheba; Judas even after he had his thirty piece of silver.

*Outline:*

GOD'S GREATEST GIFT TO HIS CHILDREN

I. This greatest gift is forgiveness of sins.

- A. Many people never consider forgiveness the greatest gift, but rather food, health, success, or even pigs (Matt. 8:34, context).
- B. God's children demonstrate that they cherish forgiveness by their attitude and action.
- C. Jesus emphasizes its importance.
- D. When material gifts vanish — as in illness or approach of death — this spiritual gift of God becomes still more precious to the children of God.

## II. Only God has power and authority to give it.

- A. Critics were right in stating that.
  - B. They were wrong in refusing to believe Jesus was God and had such authority.
  - C. By His divine omniscience Jesus saw and exposed their unbelief.
  - D. By His divine omnipotence Jesus proved His authority as God to give the greater and invisible gift of forgiveness by giving the lesser but visible gift of health.
  - E. Some were silenced, some were amazed; only God's children learned and believed what Jesus had demonstrated.
- How about you?

WALTER W. STUENKEL

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TWELFTH SUNDAY AFTER TRINITY

MATT. 9:27-34

*Text and Day.* — The text parallels the Gospel for the day, in respect to the Savior's injunction "to tell no man." The accent on faith links Introit, Collect, Gradual, and Epistle in the theme of the day: "The faith that lays hold on help from Christ."

*Notes on Meaning.* — Vv. 27-28. The faith of the blind men is described in radical terms through their words: "Thou Son of David, have mercy on us" — words indicating confidence that they were dealing with the promised Messiah. Noteworthy is the Savior's query: "Believe ye that I am able to do this?" — not: "Believe ye that I shall do this for you?" The blind men were challenged to review their estimate of Jesus Christ. Not even their need was to be their supreme concern, but this: Who is Jesus Christ? — V. 29: "According to your faith be it unto you." Again not: according to your request, or your need; but: according to your faith; in keeping with their conviction that Jesus Christ was the Son of David and the Messiah of the world. — Vv. 30-31: Often Jesus asked that His disciples, or those whom He had healed, say nothing of the miraculous occurrence; cf. Matt. 8:4; 12:16; 16:20; 17:9; Mark 3:12; 5:43; 8:30; Luke 5:14. St. John reported the miracles of Jesus "that ye might believe that Jesus is the Christ, the Son of God, and

that, believing, ye might have life through His name" (John 20:31). Yet the fleshly dispositions of the people of Jesus' day tended to pervert the miracles to purposes of curiosity and dispute; cf. Matt. 12:39; 16:4; Mark 8:11. The Savior performed His miracles to reinforce the faith of believers; but for those who had no faith, He refused even to perform them. And the faith that the miracles were to reinforce was not a faith in miracles, but that faith in Christ by which men have life, namely, the life of God and the forgiveness of sins; cf. Matt. 9:1-6. In order to interpret that fact and function of miracles, St. Matthew here inserts the record of one of the miracles that met with unbelief on the part of the Pharisees; cf. a parallel in Matt. 12:22-45, in which the entire teaching of Jesus concerning miracles and unbelief is put together. — Vv. 33-34 indicate the unbelief of the Pharisees as linked with their continuous jealousy of Jesus and their refusal to recognize His teachings.

*Preaching Pitfalls.* — The preacher will avoid archaeological discussions of the origins of blindness or the nature of demoniac possession. The two stories are a swift and simple document of faith and unbelief.

*Preaching Problem and Goal.* — The goal of the sermon is to describe and evoke that faith in Jesus as Redeemer which lays hold on Him for help in every need. The problem is that also professing Christians are apt to construe the scope of their faith as concerning only their physical needs; or that a faith that props itself on the merely miraculous elements of Jesus' life becomes subject to doubt. Luther made the Gospel of Jesus Christ central as the tool for developing assurance of faith; Melancthon put the miracles uppermost (cf. *C. T. M.*, Vol. XVIII, 330). This sermon gives an opportunity to concentrate on the true goal and the centrality of the Gospel for achieving that goal, namely, faith in Christ as Redeemer.

*Suggested Outline:*

THE FAITH THAT JESUS WANTS US TO HAVE

I. What it is.

- A. Faith that He is Savior and Redeemer.
- B. Faith that turns to Him for help and consolation in every bodily need, being sure that He is God and He is Love.

## II. How we can gain and increase it.

- A. Through the Gospel of His suffering and death and rising again.
- B. His miracles of love and mercy attest to His godhead and love.
- C. His answers to our prayers and response to our need will be His way of reminding us that our faith is valid; His tests of faith cannot shake our conviction, since it is founded upon His work on the Cross.
- D. The unbelief of those who reject Christ will not weaken our faith, since it reveals hearts that have rejected the Cross.

RICHARD R. CAEMMERER

## BRIEF STUDIES

### THE BOOK OF PSALMS

Old Testament scholars have welcomed the recent appearance of Elmer G. Leslie's commentary on the Psalms (see review in *C.T.M.*, May 1950, p. 397). In the January, 1950, issue of *Interpretation*, pp. 62—77, the same author makes a supplementary contribution to the study of the Psalter in a monograph entitled "The Book of Psalms." Observing that large areas of the Psalter remain unknown to students and readers of the Bible, Leslie aims to show how an appreciation of the "total spiritual wealth" of this gem of devotional literature may be acquired.

The monograph begins with an analysis of the present division of the Psalter into five books, 1—41, 42—72, 73—89, 90—106, 107—150. The fact that the name Yahweh (Jehovah) is dominant in Psalms 1—41 while the name Elohim is preferred in Psalms 42—83 is construed as evidence that the second group was gathered at a later period than the first, namely, at a time when the Jews hesitated to pronounce the name Yahweh because of its sacredness. At still a later period, it is proposed, a third collection of Psalms was brought together, namely, 90—150. This presumably original threefold division of the Psalms was replaced by the present five-fold division because the Jews wanted the five books of the Psalms to correspond to the five books of the Law.

Concerning the superscriptions which introduce one hundred sixteen of the Psalms (thirty-four are "orphans") it is claimed that they are to be traced not to the author of the Psalm, but rather to the editor or collector. One type of superscription indicates the authorship of the Psalm, another designates the category to which it belongs, a third states the purpose for which it was used, a fourth has reference to liturgical acts, a fifth gives direction to the musician or worshiper. It is suggested that "Selah" means "lift up" and that it served as a cue for the worshiper to raise his voice in the response "His mercy endureth forever." Of the Psalms traditionally ascribed to David, Leslie says: "To attribute to the historical David some Psalms which represent the loftiest peak of religious insight in the Old Testament (for example, Psalm 51) is utterly inconsistent with the primitive, and at the same time far more historical, view of David given to us in the Books of Samuel and Kings. The Davidic authorship of some of the Psalms attributed to him can be maintained only by denying any real



development in religious ideas in Israel between the tenth and fourth centuries before our era."

Because individual Psalms cannot be reliably dated according to their superscriptions, the dating must be based on such internal evidence as "(1) historical allusions the Psalm contains; (2) its language, diction, and literary style; (3) its relation to writings of known date; and (4) the character of its religious ideas."

A German scholar, Hermann Gunkel, advanced the idea that in order to thoroughly appreciate the Psalms it is essential to compare them with similar productions of Israel's neighbors. A comparison of Psalm 19 with Egyptian and Babylonian hymns to the sun god reveals points of similarity; but it also shows that Psalm 19 far surpasses these heathen hymns: They praise the sun as a god, but the Psalm praises the God who made the sun. Similarly a study of the Ugaritic (Canaanite) liturgical literature will reveal striking points of contact with the Psalms of the Old Testament, but at the same time will prompt the student to be the more deeply convinced of the unique superiority of the Hebrew Psalter.

Since the studies of Gunkel and Mohwinckel, less attention has been given to the question "When was this Psalm written?" than to the question "For what purpose was this Psalm written?" Following Gunkel's lead, Mohwinckel claimed that practically all of the Psalms were written for some particular function in the public worship of Israel. Because there is no systematic topical index for the Psalter, the scholar must examine the contents of each individual Psalm and thus determine to which functional type (Gunkel: *Gattung*) it belongs. Having thus placed the Psalm in its proper class, it is possible to determine from what sort of situation in life (Gunkel: *Sitz im Leben*) the Psalm sprang. To stimulate scholars to further intense scrutiny of such Psalm types and life situations is a declared aim of Leslie's monograph.

The rest of the article is taken up with a brief survey of the ten *Gattungen*, or Psalm types, which are discussed in detail in Leslie's commentary.

Like his commentary, Leslie's monograph reflects a critical and liberal approach to the Psalms. The proposed original division of the Psalter into three books is based on arguments that call to mind the source analysis of the Pentateuch. The theory may be questioned for lack of evidence. That the superscriptions of the Psalms are accurate and reliable, that the "of David" Psalms were composed by David, is a view that is still maintained by conservative scholars. They are not ready to concede that there was a development from the primitive

religious ideas of the historical David to the more refined theological insights of prophetic and exilic times. It cannot be denied that the study of the Psalter's "context" in the hymns of Babylonia, Egypt, and Canaan and the study of the function of the various Psalms in the liturgy of the Old Testament are fields that merit further exploration. Conservative exegetes, however, are thoroughly convinced that the results of both avenues of inquiry will be a more profound appreciation of the fact that the Psalter towers high above any of the other hymn productions of antiquity.

A. V. R. SAUER

#### THE "WINDOW" IN THE ARK

"A window shalt thou make to the ark, and in a cubit shalt thou finish it above," Gen. 6:16. Brown-Driver-Briggs and Buhl (our best Hebrew dictionaries) as well as Meek in the Chicago translation substitute "roof" for "window" in this passage, because the Arabic equivalent of the Hebrew צֶהַר means "back"; and the "back" of the ark, it is inferred, would be its "roof." But there isn't a single instance recorded in Hebrew literature in which צֶהַר in any of its forms means "roof"; and usage is the only proof for the meaning of a word. The meaning "roof" fits very poorly into the sentence. As Leupold says, "It seems just a bit too obvious that a 'roof' should be built, and then to suggest that it is to be 'toward the top.' This direction would border on the ridiculous." "A cubit" also is meaningless in connection with a roof.

We may easily get the meaning of the word צֶהַר from its plural form, which is common in the Old Testament. צֶהָרִים is a time between morning and evening (1 Kings 18:26-27, 29; 2 Kings 4:20; Jer. 6:4; Ps. 55:18). It is contrasted with darkness, night, and the groping of the blind (Deut. 28:29; Job 5:14; Ps. 91:6; Is. 16:3; 58:10; 59:10). It is parallel with light (Ps. 37:6; Amos 8:9). It is the time of the heat of the day (2 Sam. 4:5; Sirach 43:3) and for the resting of the flock (Song 1:7). Its brightness is a standard of comparison (Job 11:17). The plural form suggests an intense brightness. Furthermore, in Hebrew the צ in צֶהַר easily changes to ז; the same process is seen in צַעַק, "cry," עֲלֶזַע, "rejoice," צָהָב, "gold." Now, the Hebrew word זָהָר is used twice in Dan. 12:3 to mean "shine," and in Ezek. 8:2 it stands for a fiery brightness. It is right, then, to take צֶהַר in Gen. 6:16 to mean an opening for light.

The opening is to be אֶלְ-אַמָּה, which would be eighteen or twenty inches. Delitzsch took this to mean that the distance from the roof to the upper edge of the opening was a cubit. But there really is

nothing mentioned about such an 18-inch distance from the roof to the opening; the sentence speaks only of the opening. Two meanings of  $\text{לִּפְתָּח}$  are illustrated in Gen. 19:3: The angels came *to* Lot and went *into* his home. A measurement is viewed as a distance we go "into" and "through."  $\text{לִּפְתָּח־אֶל־מֶלֶךְ}$ , then, would state that the opening was a cubit high, as Buhl says, "bis zur Laenge einer Elle, eine Elle lang, vgl., gr. εἰς ἐνιαυτόν" (= "for a year"); the LXX has εἰς πηχυν; compare Paul's εἰς τὰ ἄμετρα (2 Cor. 10:13, 15). This fits Luther's "eine Elle gross."

This opening is in the upper part of the ark,  $\text{מִלְּמַעְלָה}$ . Luther translates: "oben an." The adverb can mean simply "above" (1 Kings 7:11), and so it can strengthen  $\text{עַל}$  (Ex. 25:21; 1 Kings 7:25; Ezek. 10:19). It can even mean "upward": Ezek. 1:11 speaks of wings stretched upward, and Gen. 7:20 of water rising upward; yet these might possibly be thought of as measured from above downward (compare also Jer. 31:37). The Jewish translation of Gen. 6:16 has "upward." The ASV also has "upward," but it adds a footnote, "Or, from above." The German revision has "von oben her." It is most meaningful to take  $\text{מִלְּמַעְלָה}$  as in Joshua 3:13, 16, where the water is spoken of as coming down from above; accordingly, the opening measured one and a half feet from the roof ( $\text{ἀνωθεν}$ , LXX) to its sill ( $\text{ה' locale}$ ). "*Bis zu einer Elle fertige es von oben her*, d. i., fuehre das Fenster so aus, dass es, von dem oberen Rande des Kastens herab gemessen, eine Elle gross oder hoch ist" (Heiligstedt).

Some commentators think the passage speaks of one simple opening. The verb  $\text{כָּלָה}$  can mean the finishing of anything either great or small. But when we see the intransitive Qal of this verb used to express the completion of the tabernacle (Ex. 39:32) and of the Temple (1 Kings 6:38; 1 Chron. 28:20; 2 Chron. 8:16) and the transitive Piel to express the completion of Creation (Gen. 2:2) and of Solomon's palace (1 Kings 7:1), it seems that something larger than a simple opening in a limited part of the ark is intended here.

In Deut. 32:23 the Piel of  $\text{כָּלָה}$  means "to use up arrows to the very last one." In 2 Chron. 24:10  $\text{עַד־לְכָלָה}$  expresses that the people contributed until all had given (Bertheau, Kautzsch, Brown-Driver-Briggs) or until the chest was full (LXX, Vulgate, Zockler, Kittel, I. C. C.); in 31:1 the same phrase means that all idolatrous things had been destroyed. Here in Gen. 6:16 the word might well mean that the casement ran "round the sides of the ark (except where interrupted by the beams supporting the roof)" (Skinner). Leupold says it was "to be

made entirely around the structure. This is implied in the verb form 'make it complete' (*tekhallénab*) which, being in the *Piel* stem, signifies, as we might say, 'run it completely around.' So Menge translates: "ganz herum." Strack says: "Die Laenge soll (von oben gerechnet) eine Elle messen, eine Elle hoch sein und ueber den ganzen Umfang des Kastens sich erstrecken. Das Dach des Kastens war eine Elle hoch ueber dessen oberem Rande, durch Tragpfosten gehalten." God wanted Noah's family and the animals to have plenty of light and ventilation during their long stay in the ark; they needed an opening all around the ark.

I would translate these words as follows: "Make an opening for light in the ark and let it extend a foot and a half from the top and all around the ark."

St. Louis, Mo.

W. F. BECK

#### CLASSICS IN THE SENIOR COLLEGE

By the time this appears in print the problems of the Senior College will have been debated at the synodical convention at Milwaukee. Of the many problems involved in that much-to-be-desired addition to our educational system, problems financial, administrative, and practical, only the problem of principles and of curriculum can be properly discussed in these pages. No doubt opinions will vary, but one may venture the hope that the three basic aims outlined by the Board for Higher Education will meet general acceptance and will form the basis of further discussion; the Board is of the opinion that "the student in the senior college will need instruction which will enable him to achieve additional competence in the following three principal directions:

- "1. A wider and a better understanding of the Word of God. . . .
- "2. A wider and a deeper understanding of man in society, for whom the Word is intended.
- "3. The cultivation of knowledge, skills, and attitudes which will facilitate his competence in bringing together the Word and man."

If these premises be granted for the formulation of a curriculum, we have practically committed ourselves anew to the ancient and time-honored system in which the classics played so large and so honorable a role in our Junior College system. The Board itself may not have had the classics in mind, and there are some who will argue against their inclusion in a curriculum for ministerial students, no matter

what the premises; but the fact remains that if we are to achieve the three objectives, the classics are not only useful, they are indispensable. We shall hardly make shift to do without them if we value the Word, its interpretation, and its proclamation to men—if we expect of our clergy something more than mere Bible-thumping fervor. The reasons therefor are principally three.

The first reason might be termed the *hermeneutical*. A large part of the theological student's professional training and a large part of the theologian-parson's professional life will consist in the interpretation of texts which, however relevant to the perpetual needs of man and perpetually "modern" in the face of the persistent despair of man, are nevertheless remote from his own life both in time and in language. It would seem to be the part of wisdom to introduce the student early to just this type of problem, to let him find his way, make his mistakes, and learn his lessons in a field that provides similar difficulties. In studying the classics the budding theologian will learn to submit himself to a mode of thought and expression foreign to him, to enter sympathetically into a world whose norms and axioms are sometimes startlingly remote from his own; he will learn rigorously to exclude himself and to let the text speak to him on its own terms, not on his. That involves hard work—one of the indefeasible advantages of the classics is that Greek and Latin resist the jolly-adventure-in-learning-let's-all-express-ourselves techniques almost perfectly—but since all theology is ultimately exegesis, no course that leads to perfection in its disciplines and techniques can be considered too long or too arduous.

Now, it might be urged in objection that such hermeneutical experience and progymnastics are available to the student in a form less rigorous and more appealing in the field of modern languages. There is no gainsaying this, and no theologian (even if he be, like St. John Chrysostom, inordinately fond of Aristophanes) would urge a concentration upon the classical languages to the exclusion of modern foreign languages, German and French particularly; but for the peculiar purposes of exegetical study, the modern languages are not enough; they are too close to home, for one thing. They do not sufficiently stretch the student's power of adaptation to a new and alien form of expression and thought. In general, it may be said that they do not prepare the student for the inflexional complexity and subtlety of the languages with which he as a theologian will have to deal. The difficulty of the adjustment that must ultimately be made will not be lessened by being delayed. The wise theologian will do well eagerly to frequent doctor and saint of the classic world while young.

Another objection to the classics as valuable pro-hermeneutics that might be raised is the one that is, in fact, most frequently heard in the Church: Since the Greek of the New Testament is to be the field of the theologian's labors, why not begin there at once? Why, say our practical brethren, waste time on the "heathen"? There are two answers to this objection. First, the content of the New Testament is one with which the student is perilously familiar. There is the very real danger that the beginning student, in learning the Greek New Testament, is in reality learning only a Greek rendering of the Authorized Version; there is the danger that his familiarity, or half-familiarity, with the content blinds him to the newness and the freshness of the text he is reading. Unless he comes prepared to approach the New Testament as the *Greek* New Testament, he is in danger of sliding over the unfamiliar words instead of coming to grips with them—he is in danger of losing the exegete's greatest virtue, a disciplined and untiring curiosity, because "he knows it already."

Secondly, against an exclusive concentration on the Greek of the New Testament, we shall do well to remind ourselves that the New Testament, for all its peculiarities, is linguistically a part of the Greek language as a whole. Now, it is almost axiomatic that no one will achieve an adequate comprehension of any one document of a language if he concentrates exclusively on that document. The student of the Elegiac Poets in Greek cannot afford to ignore Homer; the student of Euripides will miss much in Euripides himself if he concentrates on him to the exclusion of Sophocles and Aeschylus. A man learning English for the purpose of reading intelligently newspapers written in English will do well not to concentrate too singly on newspapers; for even the language of newspapers is tintured by English of other levels and other times. The ghosts of the diction of Shakespeare and Milton and of even remoter gentlemen hover over their pulpy pages. Even the comic page will occasionally echo the archaic diction of Edmund Spenser and Sir Thomas Malory. Likewise, to approach the New Testament with no feeling for the history of the words we meet there, no ear for the overtones that usage has given a word, no sense for the contrast between pagan and Christian usage, is to deprive oneself of opportunities for that lively and immediate contact with the Word of God which is the aim of exegesis. It all sounds devoted and devout and practical enough, this demand that we concentrate on the New Testament; but what it amounts to ultimately is this: We, the Church of the *Sola Scriptura*, are willing to lend the New Testament only half an ear.



The second reason for including the classics in the pabulum of growing theologians is *historical*. In studying and tracing the development of the history and culture of Greece and Rome, the budding theologian is studying the approach to, and the arrival of, that period in history which the Bible describes as the fullness of the time. He is following the course of the ancient world to that dead end at which Christ confronts it. These centuries from Homer to Caesar Augustus have a unique importance in God's governance of history, and the Church has shown great wisdom in retaining in its educational structure the study of documents and monuments that gives its theologians a firsthand contact with this unique period. The Church might, of course, rest content with the secondhand contact, with the record of other men's contact with this period—there are histories and handbooks aplenty for that purpose; but, finally, there is nothing to replace that firsthand contact: an evening spent over your friend's photographs of the Canadian Rockies is a pale and paltry substitute for the Canadian Rockies. To take but one example: St. Paul's lurid description of the tragic degeneracy of the pagan world in the first chapter of his Epistle to the Romans might seem the grotesque exaggeration of the fanatic to one reared among the surface decencies of the twentieth century. The realization that these words record cold and sober fact comes strongest to the man who knows pagan morals and mores from Archilochus downward through Old Comedy, the Amatory Epigrams of the Greek Anthology, the Romans Catullus, Horace, Martial, and Juvenal. This presupposes, of course, that he reads them in an unexpurgated and not-too-carefully-selected form. This can be done at the Senior College age level; the student can meet the ancient world as it was, the world into which St. Paul and St. John preached repentance and faith. Even a little firsthand knowledge of the life, intellectual, religious, and moral, of a Greek city will enable the student to see the problems of a church like that of Corinth with open eyes and to read the Corinthian Letters with quickened sympathies; and even a brief excursion into Greek philosophy, with its dualistic depreciation of the world of matter and sense, will enable him to see what demands belief in the resurrection of the body made upon the Greek mind. As was said before: short cuts are possible here, but it is very questionable whether they are even advisable. Certainly they are not the ideal.

The third argument for the place of classics in pre-theological education is, for the Western Church at least, a *practical* one. It concerns points 2 and 3 of the Board's report quoted above: "A wider and a deeper understanding of man in society. . . . The cultivation of

knowledge . . . which will facilitate his competence in bringing together the Word and man." The Church uttering its proclamation in the Western world is addressing itself to a world whose intellectual and cultural axioms have been decisively shaped by the Greeks. A statement as broad as that needs, of course, restrictions and modifications, but the truth that is at the center of it is hardly contestable. Our terminology in almost every intellectual and cultural domain testifies eloquently to its truth. It is not the business of the Church to propagate or even to defend this Hellenic culture, in fact, at many points, and at decisive points, the Church must oppose it. But in any case, at all points the Church has to deal with it, and it is impossible to deal with an unknown. You may fear it or ignore it, but you can do nothing about it so long as it remains unknown. The classics, then, can render theology a very real service in that they embody, in a simple, yet profound form, in a first and yet classic expression, those ideas and axioms which are the bases for all Western humanistic culture. They can never be, and should not be, a substitute for a study of the culture of the modern world in which the Church is at work, but they are still the best approach to it.

These are the three basic reasons for giving the classics broad room in our pre-theological curriculum. The advent of the Senior College will enable us to do them justice at last. But there is another which deserves at least a word. The Church has no weapon but words, and while it is true that no human rhetoric will enhance the power of the Gospel, it is also true that words addressed to the Western world must become "Western" in the full sense in order by all means to win some. And among the skilled and subtle users of words that have caught the Western world's ear the Greeks and Romans occupy a place of unique pre-eminence. The history of centuries of English literature testifies to the assiduity with which English men of letters have learned of them; and surely no one has known and experienced all that language is capable of until he has known by firsthand contact the austere and subtle literary craft of the classic poets. Many a man has shed a morbidly romantic desire for originality by violence and has acquired a respect for the tradition and discipline of literary craftsmanship by contact with them. For the Church these serene masters of the low relief are, or can be, a much-needed antidote, not to the plastic and vivid boldness which is the Church's Hebraic heritage and will always be needed to give utterance to the still-startling paradox of a holy God's grace to an unholy world, but to the efflorescent sentimentality whose weakly shouts hang so limply and so sweetly over the edges of so many of our pulpits.

MARTIN FRANZMANN

## THEOLOGICAL OBSERVER

### THE DOCTRINE OF THE CHURCH

The Intersynodical Committee of the two Lutheran Synods in Australia, the U.E.L.C.A. and the E.L.C.A., after thoroughly discussing the doctrine of the Church, have unanimously adopted a series of theses on this subject. These were published in the *Australian Lutheran* (February 22, 1950) for careful study by the members of the two Churches. We reprint the theses in *toto*.

1. The Church, essentially or properly so called, the One Holy Christian Church, the *Una Sancta*, the Church Universal, is the people of God (1 Peter 2:9), the communion or congregation of saints, which Christ has called, enlightened, and gathered through the Holy Spirit by the preaching of the Gospel and the administration of the Sacraments, and which He has thus created to be His Spiritual Body. Matt. 16:18; 1 Cor. 1:2; 12:12 f.; Eph. 1:22 f.; 1 Tim. 3:15; Acts 2:41; 5:14; John 11:52; Eph. 5:25-27.

Cat. Minor, Art. III; Cat. Maior, II, 47—51; Aug. Conf. VII—VIII; Apology VII—VIII, 11—15; Smalc. Art. III, 12.

2. The Church is the communion of believers and therefore also a communion in love and hope, that is, a fellowship of those who at all times and in all places have been led to faith in Jesus Christ as their only Lord and Savior, and who have been translated from the kingdom of darkness into the kingdom of Christ (Col. 1:13; John 3:5; Matt. 28:19). The Church therefore comprises only believers and all believers at all times and places. No unbelieving, unregenerate person, no hypocrite, belong to the Church (*ecclesia proprie dicta*), Gal. 3:26; John 15:6; Rom. 8:9; 1 Cor. 3:16, 17; 1 John 2:19. Apology VII—VIII, 6—8, 11.

3. The Church is therefore a communion of those who have become "one" in their Redeemer (John 17:21), and who, as members of His Spiritual Body, are in mystic union with Christ and have communion (*koinonia*) with Christ and one another (1 John 1:3; Rom. 12:5). The Church is "a fellowship of faith and of the Holy Ghost in the hearts" (Apology VII—VIII, 3).

4. Just as the Church has been called into being and is preserved through the means of grace, Word and Sacrament, so it is also the divinely appointed organ, or instrument, by which Christ, through the Holy Spirit, by the same means, calls, enlightens, sanctifies, and thus adds men to the congregation of saints. Acts 2:41; 1 Peter 2:5; Eph. 4:11 ff. Apology VII—VIII, 10, 11; IX, 51, 52; Cat. Minor, II Pars, III, 37, 40—42, 45, 52, 53.

5. Since the kingdom of God cometh not with observation (Rom. 14:17; Luc. 17:20 f.), and since no man can unfailingly identify those who have become and still are true believers and therefore truly members of the Church, the communion of saints, and since the Church cannot be identified with any visible, external church body, the Church has rightly been called invisible by Luther and Lutheran theologians. To the Lord, however, the Church is always visible. 2 Tim. 2:19.

6. Nevertheless the Church is not a Platonic or imaginary state, not a geographic division or political organization, not an external polity bound to any land, kingdom, or nation (Apology VII—VIII, 10) or to any particular form of church government, but it is the kingdom of Christ, the mystic Spiritual Body of Christ, an essentially spiritual communion or fellowship of saints, which yet has real, concrete existence, and is both hidden and manifest, not of the world and yet in the world. Apology VII—VIII, 15, 18, 20.

7. This congregation of saints or believers exists on earth within the wider circle of those who through Word and Sacrament have been called, but of whom not all have in faith accepted salvation.

8. "The pure doctrine of the Gospel and the administration of the Sacraments in accordance with the Gospel of Christ" (Apology VII—VIII, 5, 20; XIV, 27), through which the Church is created and preserved, are also the outward marks (*notae*) by which the Church at any time or place can be recognized.

With Luther (E. A. 25, 358 ff.) we may speak also of ordination, prayer, confession of, and suffering for, the name of Jesus Christ, charity and good works, as marks of the presence of the Church on earth. But the means of grace are the only and essential *notae* infallibly indicating the existence of the Church on earth, for these are the essential, the only, and the unfailing means by which Christ through the Holy Spirit creates and preserves faith in the hearts of men, and by which the true Church, though "hidden among the great mass of the godless," becomes manifest on earth. 1 Peter 1:23, 25; Eph. 5:26; Rom. 10:17; Mark 16:15 f.; Luke 22:19 f. Faith knows and trusts that wherever the essential marks of the Church are present, there the true Church is, inasmuch as God has promised that His Word shall not return unto Him void. Isa. 55:10, 11.

The Church on earth is one with the Church in heaven, even though this unity does not now appear to the eye of man. Only on the Day of Judgment will all who have been brought to faith by the Spirit (*ecclesia militans*) and all who have been translated into glory (*ecclesia triumphans*) become visible as one, and as the glorified Church. Heb. 12:22 f.; Eph. 2:19-22; 1 Peter 2:5; Eph. 1:22 f.

*The Congregation*

10. Holy Scripture applies the term "church" (*ecclesia*) also to the true believers at any given locality who are gathered about the Word and the Sacraments. Acts 2:42—47; 4:4, 32; 1 Cor. 1:1 f.; Eph. 1:1; Phil. 1:1; Col. 1:2. The local assembly of believers is essentially "church" because Christ Himself (Matt. 16:18; 18:17) and His apostles used the word "church" both for the Church Universal and for the local congregation.

11. The congregation is therefore truly *ecclesia* and is endowed by the Lord of the Church with the Power of the Keys, that is the same power which is given to the whole Church and to the individual Christians, whom God has made priests and kings through Christ. Matt. 18:17 f.; 1 Peter 2:9. Tractatus 24, 66 f. According to the New Testament the smallest congregation is as truly the Spiritual Body of Christ as the Church Universal is. Matt. 18:20; 1 Cor. 12:27.

12. No exact definition of the "local church" can be found in the New Testament. The word *ekklesia* in the sense of a single church in contrast to the whole Church, as used in the New Testament can be:

- (a) a congregation assembling regularly in one building (Rom. 16:4; 1 Cor. 16:19); or
- (b) the Christians living in one city, even if assembling in several buildings (Acts 5:11; 8:11; Rom. 16:5; 1 Cor. 16:19); or
- (c) the Christians living in one city *and* its smaller or larger environment (Acts 9:31; 2 Cor. 1:1).

The local character of such a "church" does not depend on the larger or smaller space it covers (house, city, or part of a city, province surrounding the city as, e.g., Achaia). Its character is given by the fact that it can and does assemble at one place in order to hear the Word of God, to celebrate the Lord's Supper, to elect its office-bearers, and to carry on the church's business. A congregation in which Christians thus assemble around the preaching of the Gospel and the use of the Sacraments is *ecclesia* like the local churches of the New Testament, although it may have in its outward communion hypocrites and unbelievers (Matt. 13:47 ff.; 25:1 ff.). The hypocrites and unbelievers externally united with the true believers (*ecclesia stricte dicta*) in a local congregation (*ecclesia late dicta*) do not form an integral part of the local church.

13. It is clearly the will of God that Christians unite and assemble in congregations (Acts 2:42-44; Phil. 1:27 to 2:4; 1:1; Heb. 10:25; Gal. 1:2) —

- (a) for the hearing and learning of God's Word (Acts 2:52; Col. 3:16; 1 Thess. 5:27);
- (b) for the celebration of the Sacraments and the practice of Chris-

tian love and fellowship (1 Cor. 10:17; 11:20, 33; 1:10; Acts 2:42; Col. 3:15 f.);

- (c) for the exercise of both private and public admonition and church discipline (Matt. 18:15 ff.; 1 Cor. 5:4 ff., 13).

#### *Church Bodies*

14. The term "Church" is by common usage applied also to visible ecclesiastical organizations or church bodies, usually consisting of a smaller or greater number of congregations having not only their distinctive creeds and confessions, but also modes of worship, rules of life and conduct, politics, ideals, legal incorporation and representation, etc. All such church bodies are only *ecclesiae late dictae* and *ecclesiae mixtae*. They are "true churches" only in the sense and to the extent that the Word of God is taught by them in its truth and purity and the Sacraments are administered according to Christ's institution.

15. According to the revealed will and command of God, all believers are directed to that visible church which teaches the Word of God in its truth and purity and administers the Sacraments according to the institution of their Founder. Conversely, they are directed to avoid all erring and heterodox churches (cf., Theses on Joint Prayer and Worship, No. 4).

#### *Church and State*

16. The Church must act according to the instruction of its Lord and Head: "Render unto Caesar the things which are Caesar's, and unto God the things that are God's" (Matt. 22:21) and according to the example of the Apostles, who said: "We must obey God rather than men" (Acts 5:29). By saying: "My kingdom is not of this world" (John 18:36), the Lord has removed the Church from the sphere of earthly dominion, political activity, and the like, and assigned to it the spiritual sphere, with the Word as its only weapon. The Church therefore ought not to interfere and meddle in the affairs of the State; but it must bear witness to the truth under all circumstances and in all directions and may therefore, for the instruction of its members and as a public testimony, have to condemn or approve acts of the State. If the consequence of such instruction and testimony is oppression and persecution on the part of the State, the Church must keep on bearing witness and bear the cross. Signed by S. Hebart, Secretary, E. U. L. C. A. Intersynodical Committee; F. J. H. Blaess, Secretary, E. L. C. A. Intersynodical Committee.

We fully agree with these theses. In the light of recent Luther studies we would have phrased Sec. 5 differently. For Luther the Church is invisible, because only *faith* understands the true nature of the Church, not because its membership cannot be established statistically.



Hermann Sasse points out that the term "invisible Church" has been encumbered by Augustine and Reformed theology with additional implications which we cannot recognize and therefore suggests that we should abide by Luther's simple teaching, *abscondita est ecclesia* (*Quartalschrift*, January 1940, p. 20 f.). In the light of modern antitheses the terms visible and invisible are always in need of explanation, and have frequently led to the view that there are two Churches. In our circles these two terms look back upon a long history, and no doubt we understand them correctly. — The use of Luke 17:20 f. and 2 Tim. 2:19 as prooftexts for the "invisibility of the Church" is subject to serious questions. Cp. Dr. Bretscher, "Study on Luke 17:20 f.," C. T. M., January, 1944, p. 730, and Dr. Arndt on "Egnoo," 2 Tim. 2:19, C. T. M. 1950, p. 299.

F. E. M.

#### CHURCH AND MINISTRY

In the *Quartalschrift* (April, 1950), the theological quarterly edited by the Faculty of the Lutheran Theological Seminary at Thiensville, Wis., appears an installment of Professor M. Lehninger's essay "The Development of the Doctrinal Position of the Wisconsin Synod during the Century of its History," which the author read before the Centennial Convention of the Joint Synod of Wisconsin and Other States in August, 1949. The essay is a well-written and most interesting account of the chief factors which led to the doctrinal position now held by the Wisconsin Synod. Of special interest for "Missourians" in the essay are those paragraphs in which Professor Lehninger presents the doctrinal position of the Wisconsin Synod on church and ministry. We believe our readers will welcome the opportunity to read these paragraphs and are therefore taking the liberty to quote them:

Both sides [Wisconsin and Missouri] share in the profession of the Church as the communion of saints. The Church is the number of believers scattered throughout the world. Only the Lord knoweth His own; for us the Church is invisible. But what about the congregations and the larger church bodies here on earth which are certainly visible? All these groups are manifestations of the one true Church, for wherever the Gospel is proclaimed, there are also believers, children of God through faith in Christ Jesus and heirs of eternal salvation; there is the communion of saints which we profess in the third article of the Apostolic Creed.

What then is the issue between the contending parties? For the sake of brevity we are using the names of the two synods, although we are well aware that there is not complete unanimity in either of the synods. — Wisconsin teaches that every Christian is charged by

his Lord with the high privilege of administering the office of the keys by means of the Gospel in Word and Sacrament — Matth. 16, 16—10; 18, 18-20; John 20, 21-23; also Matth. 28, 19. 20; Mark 16, 15. 16. This describes the ministry with which the Lord has endowed each believer and, therefore, any group of them (Cp. 1. Peter 2, 9). The plea is not sound that only the local congregation (*Ortsgemeinde*) has the power of excommunicating an unrepentant sinner, because it is divinely instituted and has the express command to do this, while a synod, or under whichever name a larger group beyond the limits of a local congregation may be comprehended, is not even mentioned in Scripture. In proof of this objection our attention is called to Matth. 18, 17: "If he shall neglect to hear them, tell it unto the church; but if he neglect to hear the church, let him be unto thee as an heathen man and a publican." This is really begging the question (*petitio principii*). It is an assumption at the outset of the discussion of something which is to be established in the course of the debate. The simple fact is, there was no "church" in the sense of the local congregation of later years (*Ortsgemeinde*) in existence when the Lord spoke these words. But there were Christians, groups of them, to which Jesus could and did refer. Whether we call these groups congregations, or synods, or by another name does not matter. The Lord is here interested in telling His disciples to leave no stone unturned in seeking the salvation of the erring brother. There is no word of institution of the local congregation, in the sense we speak of it today, in the Bible in contrast to other assemblies of Christians, like synods, conferences, mission societies, children's friend societies, and so forth, whatever name may be given to Christians who are gathered for the furthering of God's Kingdom on earth. But all these gatherings of Christians are creations of God the Holy Ghost and are in that sense instituted by God. For by working faith in them He has made them members of the spiritual body of Christ. God Himself then has thus instituted His Church, and that holds good for every group of Christians gathered in His name to do His work, for the local congregation and the synod, and the like. Cp. Eph. 4, 5. 6.

Similarly, we look in vain in Holy Writ for a word of institution of the pastorate in a local congregation (*Pfarramt in einer Ortsgemeinde*) in contrast to other offices in a congregation or a synod, as teachers in Christian day schools and professors at Christian high schools, colleges, and seminaries. It came as a shock to some members in our synod and in Missouri when, e. g., Professor J. Schaller spoke of the historical development of the pastorate through the centuries into what it is in our congregations today. And yet it is true; and the admission of such a development is in no way contradictory to the divinity of the pastoral call, does not make the pastorate a merely

human arrangement. Paul writes: The exalted Lord "gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ" (Eph. 4, 11, 12). That should effectively dispose of the idea that only local pastors have a divine call, other church officials in congregation or synod only in so far as they perform some spiritual work as helpers to pastors of local congregations. Speaking of the Church as the body of Christ, the same apostle says: "And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healing, helps, governments, diversities of tongue" (1. Cor. 12, 28). When he makes his farewell with the elders of Ephesus he speaks to them of "the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God" (Acts 20, 28). Before categorically saying, the elders then are the pastors now, we should learn from the Jews in Berea, of whom it is reported, "they received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so" (Acts 17, 11). Doing likewise, we overhear Paul exhorting Timothy: "Let the elders that rule well be counted worthy of double honor, especially they who labor in the word and doctrine" (1. Tim. 5, 17). By what right can we vindicate the divine call of the local pastor and deny it to the teacher who also labors in the word and doctrine? More, we must admit that also those elders who do not work specially in the word and doctrine but are nevertheless serving in the building of the Kingdom in the government of the congregation or the synod are divinely called. God has made them overseers. He tells us in the Bible what the function of an elder, bishop, shepherd (pastor), and teacher are, and leaves the rest, the ordering of the details in this frame, to the sanctified common sense of his Christians. Since God bestows these gifts to His Church, it goes without saying that they are not thrust upon the Christians against their will. Paul's word applies here: "God is not the author of confusion, but of peace" (1. Cor. 14, 33), and the other one: "Let all things be done decently and in order" (1. Cor. 14, 40).

P. M. B.

#### INSPIRATION OF THE BIBLE

Recently Editor Schramm of the *Lutheran Standard* remarked that all Lutheran Churches in America, by articles published on doctrine and doctrinal unity, have become a huge intersynodical conference, honestly setting forth points of agreement and disagreement to the end that a proper church union among Lutherans in America might be achieved. Of this, one is reminded as one reads the many articles of Biblical inspiration which Dr. Dell publishes in *The Lutheran Out-*

look. The April issue of the periodical offers another article on the "Inspiration of the Bible" by the Rev. E. Gomann. The article is somewhat obscure in spots. At times also it has statements to which one hesitates to say yes. Luther comes in for an attitude toward the Bible which hardly is historical. But on the whole the article shows the trend, quite common among Lutherans today, toward a deeper appreciation of the Biblical doctrine of inspiration. There are in all Lutheran synods many who are not ashamed to say the Bible is "*Geist-gewirkt*" and "*Geist-gehaucht*," or, to quote a few more fine sentences of Pastor Gomann: "The attempt to show that not only each word, but also each letter, yes, even the vowels of the Hebrew alphabet were inspired [*sic?*] is a praiseworthy endeavor. But better than to rely upon that is to believe the words of the Bible which says: 'The Holy Spirit speaks,' 'Thus says the Lord,' 'The Lord has spoken.' This takes care also of the much discussed distinction between 'material' and 'verbal' inspiration, which after all is superficial, for inspiration in the full sense does always include verbal inspiration. As words are vehicles of thought, the means through which thoughts are expressed, we have good reason to believe that the formation of the words was provided by the Holy Spirit as well as the thoughts. Not as if man had been inactive; the writers worked as personalities. But the Holy Spirit powerfully inspired them and so filled their hearts and minds that they were enabled both to receive the contents of revelation and adequately set them forth in writing." For this statement Pastor Gomann refers the reader to Little's *Disputed Doctrines*, and Dr. Little has always proved himself a fearless champion of the Biblical doctrine of verbal and plenary inspiration. We might have phrased the statement in a slightly different manner, but what the writer means to defend is Little's doctrine of inspiration. This is clearly brought out in statements such as this: "The Bible is revelation, and revelation gives knowledge, while inspiration assures infallibility of teaching. It makes the Scriptures the Word of God and gives them an absolute authority in all matters of faith and Christian life."

J. T. MUELLER

#### BIBLE REVISION IN BRAZIL

In the *Ev.-Luth. Kirchenblatt* Prof. Dr. Paul Schelp reports interestingly on the work of Bible revision now carried on successfully by fifteen scholars under the supervision of the Brazilian Bible Society, which operates in conjunction with the British and the American Bible Societies to spread the Bible in South America. The Brazilian Bible Society was founded in 1948 as a local extension of the two

Bible Societies just named. Its secretary is the Rev. Egmont Krischke of the Episcopal Church. The Bible House of the Brazilian Bible Society is located in Rio de Janeiro on Rua Buenos Aires. It is a stately building, known as *Edificio da Biblia*. Of the Bible revisers, three are Methodists, two Baptists, three Episcopalians, two Presbyterians, two Congregationalists, one Evangelical, and one Lutheran, the Rev. Prof. Dr. Paul Schelp. Dr. Schelp reports that on the whole the fifteen Bible revisers are good scholars well versed in Portuguese, Greek, Hebrew, and other languages. The group is divided into two divisions, one for the Old and the other for the New Testament. Professor Schelp is assigned to the New Testament division just now, though he counsels also on the Old Testament work. The *modus operandi* of the revision is as follows: Each group considers a certain portion of the Bible as an assignment, to which each member supplies his special revisions and other suggestions by mimeographed copies. After the revised portion has been adopted, it is sent to an auxiliary commission, consisting of thirty men, for adoption or rejection. Our Church is represented on this special commission by Drs. Kunstmann and Rupp of Porto Alegre. The suggestions made by the members of the special commissions are then studied by the Bible Revision Committee, and the revised text, if all agree on the revision, is finally adopted. The Bible Revision Committee hopes to finish the New Testament before the end of the present year. The revision of the Old Testament version will take six more years. The text revised is the present Almeida Version, which, though excellent on the whole, is faulty in many spots.

J. T. MUELLER

#### THE WEAK AND THE STRONG

In the May, 1950, issue of the *Westminster Theological Journal* one of the editors, Professor John Murray of the Westminster Theological Seminary, publishes an important article having the title "The Weak and the Strong." He concentrates especially on Romans 14. Having shown that the context will not permit the view that Paul is here speaking of people that simply follow the Mosaic laws, or of people who wish to avoid eating food and drinking something that had been offered to idols, or of persons who had adopted ascetic principles in general, or, finally, of people who had derived their religious observances from the Essenes, he expresses these views: "While we cannot be dogmatic as to the origin and precise character of the weakness dealt with by the apostle, there are two things of which we can be quite certain. 1. There was at Rome a scrupulosity with respect to the use of certain meats and drinks. This scrupulosity the apostle char-



acterizes as weakness of faith. It was a scrupulosity that strength of faith and depth of knowledge with respect to the Christian faith would have removed. It needs to be stressed that this was weakness, not strength; it was due to unbelieving doubt and not to faith. 2. It was a weakness that had its basis in religious conviction. The weak abstained from certain things because they considered that these things were wrong. This is just saying that their scruples had a religious root. Their abstinences were dictated by conscience toward God, by consciousness of devotion to the Lord. Nothing could be more obvious than this. 'He who regards the day, regards it to the Lord. And he who eats, eats to the Lord, for he gives thanks to God. And he who does not eat, to the Lord he does not eat, and gives God thanks' (v.6). These two observances, with respect to which there can be no question, should be borne in mind. If they are not properly weighed, the interpretation and application of this passage are necessarily distorted."

The next part of the article discusses the weak spoken of in 1 Cor. 8—10. It is pointed out that here we know definitely what kind of weakness Paul is speaking of, it is one that has reference to the eating of food that had been *offered to idols*. Comparing the situations in Rome and in Corinth, Professor Murray writes: "It is of importance to observe, however, that in *both cases* the weakness of the weak had respect to abstinence from certain things on *religious grounds*. The weak abstained from certain articles of food or drink because they considered that devotion to the Lord required such abstinence. In both situations, that of Rome and that of Corinth, it was true that he who did not eat, to the Lord he did not eat, and gave God thanks. These believers, though weak and not yet fully aware of the implications of the Christian faith, recognized that the guiding principle of the believer's life was to be well-pleasing to the Lord, the Lord Christ. At Rome it was because they considered that eating and drinking of certain things constituted a breach of devotion to Christ that they abstained, and their religious conviction dictated total abstinence. At Corinth they considered that eating and drinking of certain things which had been associated with idolatrous worship constituted a breach of devotion to Christ, and their religious conviction dictated total abstinence from such things."

Professor Murray then discusses what he calls a grave distortion of the respective texts, that is, the view that people given to the excessive use of alcoholic beverages are looked upon as weak brethren, on whose account those that are strong should abstain from the use of such beverages. He correctly emphasizes that that is not the principle which Paul is here inculcating.

W. ARNDT



## THE LANGUAGE OF DEVOTIONAL LITERATURE

In *Evangelische Welt* (Bethel/Bielefeld, March 16, 1950) Kurt Ihlenfeld reviews a recent devotional postil published by German theologians and laymen "in order to help the reader and hearer to confront the Word of God and to show him how it contains the answers to all the questions which perplex people of our day." The reviewer expresses his distress that the co-operation between clergy and laity did not produce a more colorful expression. "The linguistic side of the undertaking is certainly as important as the theological. Yet how poor in pictures, how weak in parables most of the contributions are. Perhaps the reason is that the selections utilize exclusively texts from the Epistles, which easily lead a preacher to mere thought and abstraction. Furthermore, I think that in the theological correctness of the expression, particularly in Biblical terminology, in the colorless and general treatment of 'stuff of life,' in the neglect of relevance, this weakness is apparent. Yes, life rushes on in this book only at a distance; it is there, but seen through a window."—Writers for American audiences need no less concern for the language of devotional literature. In a day when the common people have lost almost all power for abstraction and ability to understand abstract languages, it is all the more important to try to speak in pictures which they can see. Our Lord, with His parables drawn from life and the countryside, and the apostle with his analogies from race course and boxing club, set the pace.

R. R. C.

## THEOLOGICAL EDUCATION

*The Christian Century* of April 26, 1950, brings several illuminating articles on theological education in America. Dean Liston Pope of the Yale Divinity School, John Oliver Nelson of the Commissions on the Ministry of the Federal Council of Churches, and Robert E. Luccock, minister of the Church of the Redeemer, New Haven, Conn., give their reactions to current problems. Reviewing the articles, the administration of Concordia Seminary will find reason to be grateful on several counts: that it trains its men for a specific ministry in a specific denomination, that its faculty is aware of the problem of basic training associated with practical experiences, that it has a program of clinical training and of field work. These articles can remind also us of the fact that the Christian ministry demands strong faith in God and Christ, that it needs to do more in helping its products communicate Christian doctrine to others, that it must do much more to "show the minister what to do to keep his own devotional life from running dry."

R. R. C.

"THE MINISTER AS AN ADMINISTRATOR"

This is the title of an article contributed by Dr. Charles F. Ball of River Forest, Ill., to *Bibliotheca Sacra* (January-March and April-June issues). Dr. Ball stresses the responsibility of the pastor as leader of the congregation's program of activities. He must be the guiding and directing mind, he must see to it that the affairs of the parish are administered in the most effective manner, he must keep before his flock high and noble objectives, be alert to challenging opportunities, and submit to his congregation carefully thought-through projects. Dr. Ball concludes his plea: "We are His [God's] ministers, and as those who preach in His stead it is altogether right that we should learn from the successful institutions of the world the methods by which we may make our work successful. It is by faithfully organizing, planning, laboring, and carefully administering the affairs of His vineyard that we shall be accounted good and faithful stewards of Christ and stand approved at last."

Dr. Ball's plea is well intended. The business of the King of Kings must be carefully planned, intelligently guided, and effectively executed. We question, however, whether Dr. Ball's criticism of theological schools for not providing adequate training in parish administration is wholly justified. He writes: "The schools of Theology are responsible for the ignorance about organization and administration that exists. Most men have to flounder around for a number of years and gain by bitter experience that which should have been taught them in school. There is merit in the theory that, just as a doctor serves his time of internship where he learns more than can be found in the pages of a book, so every young minister should during his seminary days and in connection with his seminary work spend certain time as an apprentice or an assistant, sitting in on meetings of the board, on planning-conferences and on such administrative functions as are helpful to his future. There are scores of young preachers who have never led a business meeting in their lives. They may be mighty in the pulpit, but in the counsels of their brethren in the church they are pygmies. Many a floundering seminary graduate is struggling with the complexities of his office and is fouled up in a tangled web of details."

Certainly, theological seminaries should make every reasonable effort to equip their students with those tools, techniques, and life-situation experiences which they will need in the administration of their parishes. It is most desirable, as our Church has discovered, that seminary students spend a year in a well-planned vicarage, sit in and observe how meetings in a parish are conducted, participate actively in the program

of parish activities, do bedside work in hospitals, assist the pastor in canvassing a new territory, and, in general, gain through experience an insight into the whole vast program of activities carried on by a live congregation. Yet all this seminaries can do only within the limitations of their theological curriculum. Nor may it be forgotten that some of the most important lessons in life one learns only in the school of experience. It will be a sad day for the Church if theological schools were to concentrate on producing leaders and administrators rather than preachers and teachers of the Gospel of Jesus Christ, shepherds of souls, and stewards of the heavenly mysteries who know how rightly to divide the Word of truth.

P. M. B.

#### WHY MORE WORKERS IN JAPAN?

The Board for Foreign Missions of the Missouri Synod would like to place in Japan twenty ordained missionaries and twenty vicars as soon as possible. Is the Board perhaps too optimistic? *The Ecumenical Review*, published by the World Council of Churches (spring, 1950, No. 3), contains an article by W. E. Kan, president of St. Margaret's School and dean of the School of Literature of St. Paul's University in Japan, which sheds light on the new religious awakening in Japan and gives reasons why the Christian mission forces should act promptly and efficiently. Quoting a few paragraphs, we read:

"We Japanese have never . . . known freedom of religion. Throughout the country's history, either Shinto or Buddhism, or both, has enjoyed some kind of official protection or patronage, but Christianity never. The Government treated foreign missionaries with courtesy for the sake of diplomatic relations, and they may thus have thought that it was favorably disposed toward Christianity, but this was not really the case. It was forever imposing restrictions on Christianity behind the scenes. Even in mission schools, limitations were set on Christian teaching: the Sutras, or Buddhist Bible, was allowed to form part of the curriculum in Buddhist schools, but in the Christian schools the Bible had to be taught out of class. Especially in the period just before and during the war, teachers in the elementary school used to tell the children not to go to Sunday school.

"Since the occupation, however, this kind of repression, overt or covert, of Christianity has completely gone. Christian teaching in churches and mission schools goes on without let or hindrance, and the people in general are keen to learn. In the old days many Japanese, especially the intelligentsia, were conscious of the value of Christianity, but feared the pressure which would be exerted on them socially if

they became involved with it; now there is nothing to be afraid of, and so they are starting to come to church. Not only that, but they are feeling the need for Christianity in their daily lives. Since the old religions of Japan have lost their power, they need some other foothold if they are to live through the hard and uncertain conditions in Japan after the war.

"We must, however, face the fact that there is now in Japan one great obstacle to any very rapid spreading by Christianity—Communism. Communism is making a mighty effort to convert the rising generation in Japan. It is a constant threat within and without. China is overrun; now is the time to revolutionize Japan. The Communists are starting all kinds of riots and troubles almost daily, and at the same time working their hardest to convince the people that in Communism lies Japan's sole hope of salvation. Communism is no mere political or economic scheme or philosophical concept. It is in its way a religious conviction. I should like to lay particular stress on this point, because the next war, or rather the present war, will be one not of atomic bombs, but of religious convictions. It is a commonplace that a war is now being waged between Communism and democracy. Well and good! But if we go into the matter more carefully, we cannot but see that this war is, in essence, one between the religion of Communism and the religion of democracy. The attraction of Communism, in Japan at any rate, is not its scientific basis, but its religious enthusiasm, and if we wish to do battle with Communism, which is at bottom a religion, we too must stand on a religious footing. And the only religious power capable of conquering Communism is Christianity. I think the people of Japan are coming to understand this. That is one reason why Christianity is being so gladly and readily accepted in these days all over Japan."

The question facing us today is how to prepare for service the forty and more missionaries that we need in our ever-increasing mission fields in foreign countries. Many years ago our fathers, when in need of *Reiseprediger* and other ministers, trained advanced students in a special emergency course in theology. It was a makeshift, but one that enabled our Church to answer many calls for help and saved large fields for more intensive work at a later time. Is not perhaps the answer to our present missionary need the founding of Lutheran mission institutes for special training of missionaries? Other churches have operated such institutes with signal success. The funds for such greater missionary endeavor we may secure perhaps by inducing individual Christians and congregations to support special fields or missionaries

besides shouldering the regular budget load of the Church. If Baptists, Methodists, Presbyterians, and other denominations are able to find such mission-minded congregations and individuals, why not we?

J. T. MUELLER

#### FORMER HEAD OF LUTHERAN WORLD CONVENTION DIES

The *News Bulletin* of the Lutheran World Federation (May 6) reports that Dr. August Marahrens departed this life on May 3 at the age of 75 years. The deceased was Bishop of Hannover from 1925 to 1947 and Abbott of Loccum since 1929. He was president of the Lutheran World Convention for a number of years. We called on the departed in 1946 at the time when his position as bishop was seriously challenged. It will be remembered that Bishop Marahrens attempted to find a *via media* between Naziism and the Church, allegedly on the Lutheran principle of separation of Church and State. In 1936 together with other German Lutheran church leaders he visited Lutheran centers in the United States, including also Concordia Seminary. F. E. M.

#### ST. PETER'S PRESENCE IN ROME

The Christian world is eagerly awaiting an official report on the excavations carried on in the Vatican foundations since 1941 under the direction of the Holy See. Special interest attaches to widely publicized reports that these excavations will provide final and conclusive evidence that St. Peter actually was in Rome, that he was bishop, and that he helped shape the church polity of the early Christian communities. Some are even hoping that the bones of St. Peter will be uncovered.

In the meantime *The Evangelical Quarterly* (April) features an instructive article by H. P. V. Nunn (author of several excellent texts on the Greek of the New Testament) under the title "St. Peter's Presence in Rome." Mr. Nunn gives a rapid overview of data from writers in the early centuries such as Clement, Ignatius, Dionysius, Irenaeus, and Tertullian, but marshals especially early and later monumental evidence. He arrives at the following conclusions: that neither the New Testament nor any early writer gives any support to the theory that St. Peter was Bishop of Rome in the ordinary sense of the term, and that no support is to be found in any literary or monumental source for the belief that he was the infallible Vicar of Christ and that he transmitted his powers to his successors. Mr. Nunn grants, however, that both the monumental and literary evidence leaves no reasonable doubt that St. Peter came to Rome some time or other and was put to death in the persecution of Nero or soon after. Again, Mr. Nunn believes that this evidence makes probable that St. Peter had more



to do with the Church in Rome than could possibly be done in a short visit just before his death, and that his memory was highly honored at Rome, even more than that of St. Paul, from an early period. Mr. Nunn adds: "It is significant that the theology of the First Epistle of St. Peter made a deeper impression on the Roman Church than the theology of the Epistle to the Romans. This, as far as we can judge, was not understood or appreciated at Rome. There is not a trace of it in the Epistle of Clement of Rome or in the *Shepherd* of Hermas. It seems that its full meaning was never appreciated by anyone before the time of St. Augustine, and he was not a Roman. Even with his advocacy, it failed to make any distinctive impression on the theology of the Roman Church, and this is still true."

P. M. B.

#### PROFESSOR BURTON SCOTT EASTON DECEASED

When several months ago Dr. Easton departed this life, the career of a prominent New Testament scholar came to its close. At college and in the graduate school he had been interested chiefly in astronomy and higher mathematics, but soon after he had received his Ph.D. degree, he turned to theology. From 1905 to 1911 he taught the New Testament at Nashotah House, Wis., one of the schools of his church body, the Protestant Episcopal Church. From 1911 to 1919 he taught at the Western Theological Seminary, which was then located in Chicago. From 1919 till the current year he was professor at the General Theological Seminary in New York. Of his many works we mention *The Gospel According to St. Luke*, a truly important commentary; *The Gospel Before the Gospels*, a study of Form Criticism; and *The Real Jesus*, a life of Christ which he wrote in collaboration with Bishop Fiske of Central New York and which possesses many commendable features. One of his recent publications is a commentary on the *Pastoral Epistles*. In his theology he leaned toward Modernism. For a long time he served as co-editor of the *Anglican Theological Review*. He was born December 4, 1877, and died March 7 of this year.

A.

#### RELIGIOUS INDIFFERENCE

Nathaniel M. Guptill reports in the *Christian Century* of April 26, 1950, on religious emphasis weeks in various New England colleges. Speaking generally, he says: "Catholic meetings as a whole are well attended, but a woeful indifference on the part of students to the Protestant program is to be observed. Seminars and services are largely ignored except where attendance is compulsory. Among students at all four colleges (Bowdoin, Colby, Bates, and the University of Maine)



there is to be observed a complete and tragic religious illiteracy." If this is the case among college students, we might expect it not to be much better among the less reflective masses. The present writer spent a week at a huge southern Air Force Base for a Spiritual Emphasis assignment. The Protestant chaplains labored valiantly to dent the apathy of the officers and enlisted men. But it was not to be expected that the stream could rise above its source. The same indifference toward religion which marks civilian youth besets it in the military. The Christian churches need to approach the problem of improvement along many fronts, and individual and isolated movements prove inept.

R. R. C.

#### THE LIBERALISM OF TOMORROW

Under the heading "Changing Liberalism" Professor Louis Berkhof in *United Evangelical Action* (April 15, 1950) concludes an excellent series of articles on "A Survey of Liberalism" with a seventh and final installment in which he endeavors to depict the liberalism of tomorrow. He declares that the old liberalism apparently has so entirely passed away that "some, rather prematurely, conclude that its days are numbered, and that orthodoxy is on the eve of a decisive victory." Liberalism, he says, has suffered a tremendous shock. But that does not mean that there will be no more liberalism in the future. Modernism is not a creed; it has never been able to develop a creed. The fact that it is so largely individual in character and that it is so much of a parasite on the latest developments of science and on the popular philosophies of the day, rendered this quite impossible. It is true, there were certain outstanding teachings which gradually met with general approval by liberals, because they were regarded as most in harmony with science and philosophy and would seem to be verified by human experience and historical developments. These teachings, however, were too optimistic, as witness the following: Man is good by nature, and though not yet perfect, he is on the way to perfection; sin is merely a weakness and marks the stage through which man must pass to reach the ideal; salvation is a matter of this world and can be reached by changing this world into a kingdom of God, and so forth. In view of the recent world-shocking events liberals were forced to admit that they could not very well continue along that old optimistic line. But they refuse to admit that this is the end of liberalism. Liberalism, while not a creed, is a method: it searches for the truth in a scientific and historical way, without any bias or pre-suppositions, and without allowing its thoughts to be determined by any external authority, such as the creeds and the Bible. Human reason is

regarded as the perfect instrument which enables man to find the truth, and it is also the final test of truth. In going in quest of the truth, human reason follows the trail wherever it may lead, without being very much concerned about the final outcome. The liberals deeply feel that they must be honest with themselves and that theirs is the only honest way to go in search of the truth. They may get on the wrong track occasionally, but this only proves that human reason isn't infallible and that they must needs make a new attempt. No matter how they may have to change their views in the course of time, because of various circumstances, that valuable principle remains. So far Dr. Berkhof.

So, then, liberalism will remain, and essentially as it was in the past. Orthodox Christians rightly regard Neo-orthodoxy as a manifestation of liberalism. It is that and more. But the extreme liberals who carry on the tradition of their fathers have a bone to pick with representatives of Neo-orthodoxy of the type of Niebuhr and others. Niebuhr is too orthodox, too much tied to tradition and Scripture, and too assertive of positive truth: God, sin, grace, and the like. The old-line liberals do not desire positive truth; all they wish is search of truth in the light of reason. Just now these liberals are more cautious with regard to their statements, but what they champion is ultimately only the negative agnosticism and pessimistic atheism of their fathers; and someday they will again speak out as did the fathers in unmistakable terms of crass rationalism and downright atheism.

Dr. Berkhof concludes his article as follows: "When the best is said for liberalism, it offers no sure and steadfast ground for the future. The liberal is like a man who, having taken away all the foundation under his house save a few slender props, lies down in it, declaring that he does so with a sense of security and peace to which he had been a stranger before. Liberalism appears to be 'another gospel' which, as the Apostle Paul would say, 'is not another, but there be some . . . that would pervert the gospel of Christ.'" J. T. MUELLER

#### THE DESTRUCTIVENESS OF UNBELIEF

Ernest Gordon, in the *Sunday School Times* (April 5, 1950), ventures the statement that "Unitarianism is of interest only as supplying a warning against Unitarianizers in the Christian churches." He writes: "It exhibits the fatal end to which these Unitarianizers are directing the churches. In the *Christian Register* (Unitarian), the minister of the First Unitarian Church in Cleveland describes the present condition of his denomination."

The following are quotations from the article of the Unitarian

preacher: "It [Unitarianism] is in danger of choking itself to death. We are running short of ministers. In no foreseeable future will things be any better. Almost every church which succeeds in finding a minister will take him from some other church, leaving that pulpit vacant. Here is the greatest problem." But this suicide of unbelief and bankruptcy of Unitarianism does not move the minister to repent. He rather complains: "Why do we ape the orthodox? We are carrying crosses, observing Lent, making a shibboleth of the word 'Christian.' We should be pioneers, a century ahead of every other religious movement." Dr. Gordon here injects the remark that "the Second Unitarian Church in Boston offered a candlelight communion on Maundy Thursday in 1948."

What the kind of new religious movement should be, Mr. Lupton, the writer, explains when he writes: "We should experiment with new forms of worship which bring into their compass the writings of a Jesus, a Buddha, a Walt Whitman, a Rauschenbusch, an Angela Morgan." To this Dr. Gordon adds: "Such is the confusion, the frustration, the deadly irreligiousness of present-day Unitarianism."

The deadness of Unitarianism is explained by one very important fact: it has no living, enlivening message like that which makes the orthodox Christian Church powerful. This fact was strikingly emphasized in an article in the *Deutsches Pfarrerblatt*, the *Bundesblatt der deutschen evangelischen Pfarrvereine* (March 15, 1950). There were a number of things in the article with which we could not agree. In his *Begegnung mit der Theologie in den U. S. A.* prejudices evidently played an important role in molding the writer's verdicts. Thus we cannot understand why he should distort: "Missourier" to read "Missiovierer," just to mention a very trifling point. But one remark of the writer, Pfarrer Alex Funke, Witten (Ruhr), merits consideration. He writes: "*Wenn sie [the Churches in America] sich in 'Synoden,' d. h., selbstaendige Kirchen, gliedern, dann sind die unter ihnen, die am staerksten eine fundamentalische Theologie hatten, heute noch die wachsenden, die andern sind oft seit Jahren auf einem Gleichstand der Mitgliederzahl geblieben oder vermindern sie. Das aber heisst in den U. S. A., also in einem Land, in dem noch nicht die Haelfte der Bevoelkerung einer Kirche angehört, dass die Kraft zur Mission und also die geistliche Substanz der Kirche, nachgelassen hat.*"

Pfarrer Funke thus argues, and very rightly so, that Churches grow in proportion as they hold to the living Word of God. There are, of course, other matters to consider. But unless a Church has a living message, it cannot live, but is bound to perish. A Church without the Gospel of Christ's redemption has no dynamic.

J. T. MUELLER

## CALVINISTIC POLITICAL ACTION

In the February issue of the *Calvin Forum* there appeared two articles "exploring the possibilities of a concrete program for Christian political action along the lines of Calvinistic thought and practice." The one favored such political action, while the other, written by Prof. J. M. Vander Kroef, of the Department of the History of Civilization at Michigan State College, East Lansing, attacked and repudiated the "entire idea of organized political action on a distinctively Calvinistic basis." The April issue of the *Calvin Forum* offers a symposium of expressions on the subject which make interesting reading. They recognize the right of Calvinistic political action. They point out that in Calvin's case Calvinistic political action was definitely beneficial. This is true also of the Calvinistic political action in the Netherlands when Groen Van Prinsterer and Abraham Kuyper took over the leadership. On the whole, however, the opinions disfavor such Calvinistic political action in America.

Dr. W. S. Reid, assistant professor, McGill University, Montreal, writes: "The Church has the duty of witnessing to the Gospel, but not of ruling men with the sword. The State, on the other hand, has the obligation of maintaining the fabric of society, but not of instructing nor of forcing people to believe in the Gospel." Again: "Should there be 'Calvinistic political action'? I do not think so. Much of the present-day desire to organize Christian or even denominational societies in the realm of Common Grace, would seem to be largely owing to Christians' fear and inferiority complexes. They know that something is wrong, but they are afraid to go in and try to change it. Such societies are often nothing else but means of escape from our Christian responsibilities in society. This may be all right for Roman Catholicism, which is an escapist religion; but for Calvinists this is not the proper attitude."

Dr. René de Visme Williamson, professor of Political Science, University of Tennessee, Knoxville, writes: "As citizens it is our duty to do what we can to solve problems like atomic energy, labor disputes, federal aid to education, and Soviet-American relations. It is obvious that we cannot do this without making mistakes. If we are Christians as well as citizens, however, there are mistakes that we shall not make, and we have in our religion the spiritual resources to overcome the mistakes we do make and transform even disaster into triumph. To paraphrase the Marxists in reverse, I should say that all Christian movements carry within themselves the seeds of their own regeneration. That is why I can accommodate myself to the intrusion of socialism, capitalism, or sectionalism in the Church—for we can survive and

transform these and any number of others like them—but not to Modernism, which would rob us of this indispensable power of survival.”

There is no doubt that the “problem of the two realms” cannot be solved by intermingling the two. Christianity and politics relate to two different spheres, which fundamentally must be kept apart. Calvinistic Political Action would certainly be followed by Catholic Political Action and soon by as many Political Actions as there are denominations in our land, not the least interesting of which would be Jehovah’s Witnesses Political Action. But while the Church belongs to the sphere of the Gospel, the Christian citizen is subject to both, asserting himself in each according to rules which God’s Word prescribes. The Augsburg Confession says very correctly: “Therefore the power of the Church and the civil power must not be confounded. The power of the Church has its own commission, to teach the Gospel and to administer the Sacraments. Let it not break into the office of another; let it not transfer the kingdoms of this world; let it not abrogate the law of civil rulers; let it not abolish lawful obedience; let it not interfere with judgments concerning civil ordinances or contracts; let it not prescribe laws to civil rulers concerning the form of the commonwealth” (Art. XXVIII, 12 ff.).

J. T. MUELLER

#### SUPPORT THE SUNDAY SCHOOLS

This is the plea which the *Watchman-Examiner* (March 30, 1950) makes on behalf of the Sunday school. It says: “It is estimated that 38,000,000 children, young people, and adults attend Sunday schools in this country each week. This vast company is taught by approximately 1,500,000 teachers. The Sunday school has come a long way since Robert Raikes, in the eighteenth century, began his ‘Ragged Schools’ in Gloucester, England. . . . As stated by O. K. Armstrong in the *Christian Advocate*: ‘It was the constraining love of Christ in the heart of Robert Raikes that effected the transformation in the children, as well as others, who found in these Sunday schools for children a powerful means of good. Many of the clergy objected to Raikes’ activities. They considered it beneath their dignity to instruct offspring of the lower classes. Nevertheless, out of these humble beginnings has grown a world-wide movement in Christian education of the greatest magnitude in the development and continuance of the Christian Church.’ The Sunday school should be loyally supported by every church member. As far as possible, the entire family should be in attendance for this period of instruction each week in the study



of the Bible. The Sunday school should be a great center of prayer as well as missionary undertaking. No local church is properly fulfilling its stewardship until it gives its best to the Sunday school meeting under its auspices. A good Sunday school is a guarantee of the vital life in any church." Lutherans by this time have fully adopted the Sunday school as an agency of religious instruction. They admit that the Sunday school has its limitations. But by this time they have discovered, too, that since the Sunday school has become an American institution for missionary purposes, it dare not be neglected by a church which, in addition to the Sunday school, is devoted to the parish school educational program. The article offers three valuable thoughts for the perfecting of the Sunday school: whole family attendance, a Sunday school prayer mission, a Sunday school missionary expansion program. Every Lutheran church should consider these suggestions. As we study the Lutheran Sunday school development in recent years, we find that it has two important advantages over others, namely, a better, and better integrated, program of doctrinal instruction, and, second, a more devoted faculty of teachers, who again are more aware of the value and necessity of Christian doctrine in its educational scheme. In both, we believe, lie great opportunities for Lutheran Sunday school solidarity and missionary development.

J. T. MUELLER

#### CELEBRATING THE ROMAN CATHOLIC HOLY YEAR

Ernest Gordon writes in *The Sunday School Times* (May 13, 1950): "We can fittingly celebrate the Roman Catholic Holy Year by recording the unholy deeds which are occurring in Catholic lands. In the closing days of 1949 Gregorio Perez and his wife were shot by a Catholic mob in the state of Puebla, Mexico, where Tranquilo Flores had been lynched some time before. In another town of the same state a general assault on Protestants drove them out of their houses, which were directly burned with all their contents. At Tixla, in Guerrero, an armed mob beat up Protestants gathered in annual presbytery meeting, threatening to kill them all if they continued to preach.

"Dr. Bocobo, former president of the leading university in the Philippines, dean of the Law School and chairman of the Filipino Code Commission, has warned against Roman Catholic domination of the Islands. Many discriminatory laws favor Romanism already. Their aim is reunion of church and state with Romanism as the official religion, Roman catechism obligatory in the public schools, and limitation of religious freedom to the point of suppression of other opinions. Mr. Osias, former Philippine High Commissioner in Washington, has



helped to draft a cable to the chairman of the Philippine War Damages Commission in Washington, opposing the granting of indemnities to Roman Catholic organizations at a rate seven times that to others.

"An incendiary article in the Catholic paper in Bolivia calls on Catholics to organize in four committees—the prayer committee, to pray for the punishment and destruction of Protestants; the intelligence committee, to spy out and keep the priests informed of all activities and plans of Protestants; the *provocateurs*, to draw Protestants into discussions and tumult in order to make it appear that Catholics had been attacked; and the shock troops for breaking up Protestant meetings.

"The massacre of nine Christians has been followed by assault on two street meetings in Cochabamba, for which police permits had been granted. In the first instance the mob was directed by nuns from a public hospital; in the second, by the priest of St. Joseph's chapel."

A recent tourist guide warns people going to Rome not to be disappointed when visiting the "Holy City." So many have come to experience in Rome a thorough conversion, but they were thoroughly disappointed and disillusioned when they came into contact with the sordid, commercial aspects of Roman life. A good way for Protestants to celebrate the "holy year" of the Roman Catholic Church is to recall not only its unholy deeds, but also its unholy doctrines in the light of the Apology of the Augsburg Confession.

J. T. MUELLER

## ITEMS FROM "RELIGIOUS NEWS SERVICE"

The American Bible Society has a huge project under way by which it hopes to distribute 10,000,000 Scriptures in Japan by the end of 1951. Two million copies of the Scriptures have already been distributed. The 1950 quota includes 35,000 complete Bibles, 980,000 New Testaments, and 1,985,000 portions of the Scriptures. According to plan, 1951 will see the distribution of some 1,240,000 New Testaments and 3,710,000 portions of the Bible. The general secretary of the American Bible Society, Dr. Robert T. Taylor, has said: "The spiritual hunger of the Japanese people is such that they seize the Bible with an openness of mind never before known in Japan. The country has been released from the thought-control of a totalitarian State, and we now have an unprecedented opportunity to make her a nation rooted in the Bible."

The Synod of the Evangelical Church in Germany (EKID) unanimously adopted a resolution in Berlin in which it called upon all German Christians to be on guard against any manifestation of anti-Semitism. The resolution confessed that the Evangelical Church "through silence and omission has become co-guilty of crimes committed against Jews by men of our people" and urged that Christians and Jews should "meet in a fraternal spirit." The resolution also called upon all Christian congregations to protect uncared-for cemeteries within their areas.

The three-hundredth anniversary of the publication of the Scottish Psalter was observed in a music festival held at Riverside Church in New York, under the auspices of the Hymn Society of America and the Protestant Council of the city of New York. A chorus of 750 voices from thirty choirs led the congregation in singing medieval Scotch hymns. The Psalter, which was published on May 1 three hundred years ago, is numbered among the classics of Protestantism, taking its rank alongside of the King James Version of the Bible and the Book of Common Prayer.

Catholic Center of the University of Iowa has instituted a ten-lesson course on the "Fundamentals of Marriage." The course, which includes 350 pages of lessons, may be taken by correspondence or in study groups. The lessons present topics as: Christian Morality in Marriage, Masculine and Feminine Psychology, Love and Happiness in Marriage, Relations Between Husband and Wife, and the Economic Aspect of Marriage. Center officials believe the course is necessary to salvage wrecked homes, impress on married persons the Christian

basis of marriage, and define the nature of the training to be given children to improve conduct and character.

The People's Church, an independent congregation in Toronto, Canada, undoubtedly holds the record for monies contributed for missions in one service. On Mission Sunday this congregation placed \$160,000 on its collection plates. The donations ranged from 10 cents given by children to \$5,000 offered by well-to-do parishioners. Elder Watkin Roberts attributed the secret of generous giving to prayer. His church, he said, usually holds prayer services every day, sometimes twice daily. Many of the parishioners are tithers, some of whom exceed the tenth of their incomes. Prayer and large giving has enabled this church to support 235 missionaries in various fields.

During 1949 the Seventh-Day Adventist Church sent out 354 missionaries, according to a report issued by Elder William Bradley, associate secretary of the World General Conference. Of the total, 239 were new workers. The others were missionaries returning to their fields after furloughs. At present Adventists are working in 228 of the 282 political or geographical areas listed in the World Almanac employing 705 languages and dialects.

The Vatican has decided to let the Vatican diplomatic corps and foreign correspondents in Rome visit the grottoes under St. Peter's Basilica in Rome. These grottoes may not be thrown open to the general public because the space is not large enough to accommodate crowds and because souvenir hunters may succumb to what one church source describes as "kleptomania archaeologica"—a form of tourist pilfering.

On May 1 the Vatican Library opened a special exhibition of old Bible manuscripts in commemoration of the five hundredth anniversary of the foundation of the library under Pope Nicholas V. Some of the manuscripts are from the famous collection of Frederico di Montefeltro, Duke of Urbino. Others are illuminated copies of the Scriptures decorated by renowned French, Italian, and Flemish artists. Since its foundation in 1450 the Vatican Library has grown from an original collection of manuscripts and documents stored in twelve wooden boxes to over 500,000 volumes stacked in ultra-modern steel cases.

In spite of disorder rising out of the outburst of persecution which has swept large areas of Colombia, South America, missionaries of the Evangelical Lutheran Church will remain at their posts. Dr. Ralph A.

Syrdal, foreign missions secretary of the ELC, who returned from an emergency trip to Colombia said: "Protestant chapels have been destroyed by mobs under the direction of police or local church authorities. Personal property of missionaries has been looted. Native Colombian Protestants have been severely persecuted and many have been forced to flee from their homes to live in caves or forests." Since last November's election, 25,000 persons have been killed in the political struggle in Colombia.

The Yale University Divinity School has added six men to its faculty in order to strengthen its religious field work, the New Testament studies, courses on the rural church, pastoral counseling, and religion in higher education. Dean Pope pointed out that the addition of these men to the faculty was part of a "fundamental reorganization" of the divinity school. The faculty increase reduces the student-faculty ratio from 18-to-1 to 13-to-1. This student-faculty ratio will enable Yale to give its divinity students specialized individual training for a particular ministry. In the words of Dean Pope, "The ministry is an art rather than a science and artists must be individually trained."

Since its foundation in 1945, the *Hilfswerk* has received from abroad and distributed over 125,000,000 pounds of gifts valued at about \$50,000,000. The largest amount of gifts, about 75,000,000 pounds, came from the United States. During the five-year period the *Hilfswerk* collected 176,000,000 pounds of foodstuffs in Germany for distribution to church-run homes and institutions. Also collected in Germany were 180,000,000 Reichsmarks (pre-currency reform money) and 15,000,000 D marks, worth about \$4,000,000. According to the report the *Hilfswerk* has fed 3,500,000 children and 16,000 university students; equipped 75 charitable homes with bedding, furniture, etc., and built through foreign aid forty-eight emergency churches in Berlin and all four occupation zones. In addition, *Hilfswerk* printed 11,000,000 religious books and 8,000,000 publications valued at \$5,000,000. These included 1,000,000 Bibles, 1,500,000 New Testaments, 1,000,000 hymnbooks, and 2,000,000 textbooks.

American Lutheran Church delegates representing congregations in Oregon, Washington, and Idaho passed a resolution at their annual convention of the Northwestern District disapproving "godless atheistic and materialistic evolution" teaching in the public schools and urging that "Christians do everything in their power to stop this Christless instruction." The text of the resolution reads as follows:

"Whereas teachers are prohibited from teaching the Word of God in our public schools and whereas godless atheistic and materialistic evolution is being taught in our public schools, colleges, and universities; and,

"Whereas, this Christless evolution is taught not as theory but as fact which will naturally conceive a generation devoid of fear, love, and trust in God and a generation which will strive only for things earthly, temporal, and material; therefore,

"Be it resolved that the brotherhood of the Northwestern District of Washington, Oregon, and Idaho of the American Lutheran Church go on record as registering a firm unaltered disapproval of such teaching and training in our public schools and that all Christians do everything in their power to stop this Christless instruction and to insist that if evolution is taught it be taught only as an explanation of life and that our schools also teach the explanation given in God's Word."

The Hebrew Union College—Jewish Institute of Religion announced in New York that Dr. Eric Werner, a musicologist, has substantiated the common source of Jewish and Christian liturgical music in the ancient Jewish temple in Jerusalem. Dr. Werner's work was said to have substantiated the following: 1. Two Jewish Levitical singers from Jerusalem, Christian proselytes, who had been brought to Rome by Pope Damasus I in the fourth century, transmitted the Jewish music and liturgical traditions directly to the Roman Catholic Church. They are identified on burial markers in the Roman catacombs. 2. The origin of eight church tones can be traced to Jewish and ancient Hittite inspiration. 3. Almost all the Psalm tones of the Roman and Armenian churches can be found in chants of the Yemenite and Babylonian Jews who have not had any contact with the Church or the rest of the world Jewry during the historical period. 4. All the archaic strata of the Gregorian chant are based on Jewish sources and modes. 5. The text of the famous hymn "Dies irae" had its origin in Palestine under Byzantine domination. 6. Hebrewisms occur in early Christian liturgy, especially in the liturgy of the Armenian Church. Dr. Werner, professor of Jewish music at the Hebrew Union College—Jewish Institute of Religion and chairman of the executive committee of the Hebrew Union School of Sacred Music in New York, has presented the evidence supporting his findings in a book called *The Sacred Bridge: Studies on the Liturgical and Musical Interdependence of Church and Synagogue during the First Millennium*. The book will be published in London next year.

ALEX W. C. GUEBERT

## BOOK REVIEW

*All books reviewed in this periodical may be procured from or through Concordia Publishing House, 3558 South Jefferson Avenue, St. Louis 18, Missouri.*

THE PSALMS, VOL. I. By W. Graham Scroggie. Pickering and Inglis Ltd., London. 1948. 288 pages. 5×8. \$4.75.

This is the first of three volumes on the Psalter by a British theologian. The material presented is not directed primarily to the scholar, but rather to the general reader. It does not presuppose familiarity with the original text, nor does it enter into any of the problems of historical criticism. Volume I offers an analysis of Psalms 1—50 with the purpose of giving the reader "interpretative, homiletical, and devotional help."

In the introduction the lay reader is given a survey of the literary phenomenon which is called Hebrew parallelism. Eight types of parallelism are defined and illustrated: (1) synonymous; (2) antithetic; (3) synthetic; (4) introverted; (5) iterative; (6) responsory; (7) climacteric; (8) alternate parallelism. Attention is also given in the introduction to the various divisions in the Book of Psalms, to the matter of authorship, and to the superscriptions. The theory is upheld that many of the superscriptions are to be regarded, not as superscriptions to the following Psalms, but as subscriptions to the preceding Psalms.

The universal appeal of the Psalms is attributed to six elements: (1) imagination—the use of many figures of speech; (2) history—the allusion to great events from the creation to David's time; (3) ethics and religion—the association of morality with the individual's relation to God; (4) prophecy—the announcement of the coming Messiah and His kingdom; (5) theology—the revelation of God's essence and attributes, particularly in His names; (6) prayer—the expression of sentiments that are shared in the common experiences of mankind.

A well-chosen title is placed at the beginning of each Psalm that is discussed. The text of the Authorized Version is arranged in paragraphs, thereby indicating the chief divisions of the Psalm. In the exposition the contents of the Psalm are outlined and explained from a practical viewpoint and are pointed to the personal needs of the Christian reader. The brief thought that is appended to each exposition aims to give the lesson of the Psalm in a form which the reader will easily remember. An incident from history is also noted in which the particular Psalm played a significant role.

A reading plan is proposed that calls for the reading of five Psalms a day. Supplementary readings from Scripture are suggested in some cases to throw further light on the Psalm.

For the most part these Psalm studies are characterized by a conservative



point of view. The imprecatory Psalms are interpreted "not as expressing a spirit of personal vindictiveness, but rather as reflecting a passion for righteousness." The claims of the Psalmists to innocence are to be construed not as absolute, but relative: "David declares not that he is sinless, but that he is innocent of the charges brought against him" (Psalm 7). There is an abundance of theological maxims which are often applied directly to the reader, e.g., "Prayerlessness is practical atheism. In that light are you an atheist?"

It is to be regretted that the author apparently did not avail himself of any of the newer studies on the Psalter which have been made since the great contributions of Gunkel and Mohrwinckel. For that reason the recent commentary by Leslie (cf. review in C.T.M., May, 1950, p. 397) is accorded preference by this reviewer in spite of its liberal approach to the Psalms.

A. V. R. SAUER

JAHRBUCH DES MARTIN LUTHER BUNDES 1949/50. Herausgegeben vom Martin Luther-Bund in Erlangen. 176 pages, 6×9. DM 2.50.

The Martin Luther-Bund is an association of Lutheran pastors who are interested in various phases of Lutheran scholarship, in the distribution of Bibles, and more recently also in Diaspora Mission. Associated with it are approximately twenty local groups in various parts of Germany. Superintendent Martin of the Independent Free Church in Baden, Hessen, and Niedersachsen is president of one such group, and Superintendent G. Heinzelmann of the Breslau Synod is chairman of the group in Prussia. Affiliated with the Martin Luther-Bund are also groups in Brazil, Netherlands, and South Africa. The society for a number of years has published a yearbook containing scholarly articles of a dogmatic, exegetical, and historic nature. During the Nazi regime the publication was forbidden, but since the end of the war three yearbooks have appeared. Dr. J. T. Mueller has quoted extensively from two of the articles which appeared in the book under review (see C.T.M., pp. 308 and 310). Among the seventeen articles we were impressed particularly by George Merz's *Der geschichtliche Ort der Kirche*, in which he points out that through the contacts with the Missouri Synod the sovereignty and significance of the local congregation has taken on new meaning. We quote: "Die Kirche als Werk des heiligen Geistes entsteht als Gemeinde. Die 'congregatio' wird nicht dadurch eine geschichtliche Groesse, dass einzelne sancti zur grex, zur 'Herde' zusammentreten, sondern die Stimme des Hirten erklingt. Indem sie gehoert wird und ihr Folge geleistet wird, entsteht Kirche, und diese Kirche ist 'ganz' an jedem Ort. Sehr einfach und sehr kuehn gesprochen: Der heilige Geist waltet ganz und gar in Thessalonich und wieder ganz und gar in Korinth. Es ist nicht so, dass der Zusammentritt der Gemeinden erst die Kirche 'kompletierte.'" (P. 30.) This new approach to the doctrine of the Church among German theologians is due in no small measure to the "Begegnungen" at Bad Boll.

F. E. MAYER

CHRISTIANITY AND HISTORY. By Hubert Butterfield. Charles Scribner's Sons, New York. 1950. 146 pages,  $5\frac{1}{2} \times 8\frac{1}{2}$ . \$2.75.

Hubert Butterfield, professor of Modern History in the University of Cambridge and editor of the *Cambridge Historical Journal*, writes as a historian and a professed Christian. He attempts to show why he thinks that the general course of history is so shaped that a Christian is in the right relation with it. In speaking of religion, he says he has had in mind nothing that is at all novel, but a Christianity that is ancient—a religion of the spirit, otherworldly, preaching charity and humility, trusting Providence and submitting to it, and setting its heart and its treasure in heaven. He believes that Christian ecclesiasticism has not always been on the right side in such matters as toleration, political liberty, the democratic form of government, and the establishment of social justice; but he is utterly convinced and impressed by the teaching of Christianity—that in Christ a man is free, actually may feel himself exultantly free, and can be conscious of reaching the profoundest depths in life, even though he were a slave. He concludes with the principle: "Hold to Christ, and for the rest be totally uncommitted."

Professor Butterfield is a historian, not an exegete or dogmatician. This is evident in his interpretation of the meaning of history. All statesmen and diplomats should read this book and then read it again.

L. W. SPITZ

DIE GESCHICHTE DER NEUERN EVANGELISCHEN THEOLOGIE IM ZUSAMMENHANG MIT DEN ALLGEMEINEN BEWEGUNGEN DES EUROPAEISCHEN DENKENS. C. Bertelsmann Verlag, Guetersloh. By Prof. Emanuel Hirsch. 1. und 2. Lieferung, pp. 1—160, @ DM. 3.50.

The publisher announces that Prof. Emanuel Hirsch has completed the entire manuscript of the work, of which the first two *Lieferungen* have been published. According to present plans, there will be thirty such *Lieferungen* of 80 pages each. The entire work will comprise five or six volumes, and it will require about four years to publish the entire manuscript. The venerable author is now totally blind, but with the assistance of his daughter was able to make the final corrections.

It is impossible to offer our readers an adequate review of this work on the basis of the two *Lieferungen*. According to the Table of Contents, Professor Hirsch traces the history of doctrine from 1648 to approximately 1870. As the title indicates, he will show the impact of the main streams of philosophical thinking (*Geistesgeschichte*) on theology. We list a few of the chapter headings: The Change in the View of the State under the Influence of Grotius, Hobbes, and Locke; The Effect of the Copernican Revolution on Theology Proper and Cosmology; The Impact of Deism on Religion and Ethics; Pietism; Mediating Theology, Confessionalism; The Crisis-Theology of Kierkegaard in Its Respective Reactions to Ger-

man Neology in the Period of Enlightenment, Romanticism, and Idealism. The author is very favorably known for his studies in Luther and Kierkegaard, and in the early decades of this century he was considered one of the most successful disciples of Karl Holl. He prepared an excellent study entitled *Die Theologie des Andreas Osiander* (2 volumes, 1919). In 1922 he published *Luthers Werke in Auswahl* (see L. Fuerbringer's review in C. T. M., Vol. III, p. 957). However, in his studies of the history of Christian doctrine he leans toward philosophical idealism, cp. his *Die idealistische Philosophie und das Christentum* (1926). O. W. Heick (*History of Christian Thought*, II, 189) and Walter Horton (*Contemporary European Theology*, 121) list Hirsch among the German Christians who were determined to eradicate all "Jewish" concepts from the "Christian" proclamation in support of their Nazi philosophy, which deified the German race and soil. However, we are inclined to agree with Otto Dilschneider (*Gegenwart Christi*, I, 193. 236), who holds that Hirsch is the last exponent of the A. Harnack liberal tradition, which claimed to find an irreconcilable conflict between the concept of God in the Old and the New Testament, as is evident particularly in Harnack's *The Gospel of Marcion*. It seems that Hirsch's attacks on the Old Testament stem from his higher critical views and not from any political persuasion, though it is a fact that the German Christians claimed him as their champion. Be that as it may, Hirsch's monumental work promises to prove helpful in evaluating the tremendous reciprocal action of philosophy and theology in Europe.

F. E. MAYER

OF ANOTHER WORLD. The Origin and Character of Christ's Church.

By Harold Petroelje. Baker Book House, Grand Rapids. 1949.  
172 pages, 5¼ × 7½. \$2.50.

The author is the pastor of the First Christian Reformed Church at Waupun, Wis. His book reflects his pastoral concern for the eternal happiness of his flock. Reminding the reader that though the Church is in the world, it is not of the world, he warns against the secularization of the Church's program and shows what happens whenever the Church occupies herself too much with time and not enough with eternity. He views the Church as it appears in the world, including hypocrites, whom, however, he does not regard as members of the body of Christ (p. 37).

Pastor Petroelje is a graduate of Calvin Seminary. His Reformed theology, however, appears rather in what he omits than in what he says. A Lutheran reader looks in vain for a treatment of Baptism in the section headed "God Uses Means in Generating Faith" or of Holy Communion in the chapter headed "Help from Heaven." The pastor insists, however, that the Church's task is to proclaim, not a new gospel, but the old Gospel, which comes from above, and the Bible is to him God's authoritative Word.

L. W. SPITZ

**PALESTINE IS OUR BUSINESS.** By Millar Burrows, Winkley professor of Biblical theology, Yale University Divinity School. The Westminster Press, Philadelphia. 155 pages, 5×8. \$2.50.

The Palestinian question is still an exciting topic of debate, and authoritative information is looked for on all sides. In the book before us we are given a sane and thorough examination of all the factors that constitute the vexing Palestinian problem. The author correctly says that a number of books have been written stating in a somewhat one-sided way the Israeli point of view; his aim is to give the other side, that of the Arabs, a hearing. But he avoids the temptation of becoming a mere advocate of Arab claims and duly weighs the arguments of the Jewish faction, too. He pleads, but without fanaticism or narrowness. The positions taken by statesmen like Sumner Welles are analyzed and impartially evaluated. Dr. Burrows is eminently qualified to present reliable information on the Jewish-Arab controversy. In 1930—1931 he served a year as visiting professor at the American University in Beirut, and in 1931—1932 and again in 1947—1948 he filled, each time for a year, the position of director of the American School of Oriental Research in Jerusalem. One is deeply touched reading the account of people who, fearing violence, fled from their homes or were expelled. The book is replete with interesting facts and figures, and there is hardly a phase of the complex problem that is not touched in one way or the other. These are the chapter headings which will better than anything else indicate the scope of the work: "The State of Israeli," "The Wrong Done to the Arabs in Palestine," "Who Is to Blame," "The Case for Zionism," "Christian Interests in Palestine," "American Interests," "Jewish Interests," "Agenda." The articles written by Dr. Edwin Moll, representing the Lutheran interests in Palestine, altogether confirm the findings of Dr. Burrows and likewise depict the deplorable lot of the homeless Arabs. The last chapter of the book, as the title indicates, submits the author's suggestions as to the course to be pursued, among which one important point is the view that Israel's territory must be limited to the area allotted it in the partition plan of 1947. In the chapter on Zionism a helpful survey of Jewish claims based on the Old Testament Scriptures is given. The author's income from the sale of this book is intended to aid Arab refugees. One can only hope from every point of view that the work will have a wide sale. Dr. Burrows, it should be added, has had a prominent part in acquainting us with the famous Dead Sea Scrolls found in 1947.

W. ARNDT

**PASTORAL LEADERSHIP.** By Andrew W. Blackwood. Abingdon-Cokesbury Press, New York and Nashville. 272 pages, 6×9. \$3.00.

As one reviewer puts it, we have here "a practical, concrete guide in local church administration and organization, covering problems that ministers encounter in everyday work. Comprehensively and in detail Dr. Blackwood discusses work with board members and young people,

training ushers, selecting music, keeping accurate records, and other subjects of vital concern to every minister. . . . Here, for teacher, student, and active minister, are practical suggestions, down-to-earth advice that leads to more efficient church organization and more satisfying relations with parishioners."

To all this we agree after perusing this helpful volume. We feel constrained, however, to add that Dr. Blackwood is not writing for specifically Lutheran, but merely Protestant, conditions. Accordingly, much of what he writes is not directly applicable to conditions in our churches, yet may readily be adapted to our needs and uses. Nor do we subscribe to every statement that he makes, as, for instance, that "a minister should never hesitate to preach about money as a means of grace." But we believe that the pastor who absorbs what Dr. Blackwood has here recorded from his own experience as well as that of other Protestant church leaders will be richly rewarded with deeper insights and a more practical know-how of solving congregational problems efficiently and smoothly.

OTTO E. SOHN

MY GOD AND I. By Paul Lindemann. Concordia Publishing House, St. Louis, Mo. 69 pages,  $5\frac{1}{2} \times 7$ . 40 cents.

This manual is a revised edition of the pamphlet *Christian Stewardship and Its Modern Implications*. It investigates this aspect of the Christian life from every conceivable angle and offers much fine material for use in sermons and Bible classes or for the preparation of the visitation committees in the annual every-member canvass. Let it be noted, however, that the stewardship of treasure covers only fifteen pages, the aim of the booklet being to present the total stewardship of the Christian man or woman. Our Literature Board has done well to re-issue this manual, especially in such a new and attractive form.

O. E. SOHN

THE ART OF REAL HAPPINESS. By Norman Vincent Peale, D.D., and Smiley Blanton, M.D. Prentice-Hall, Inc., New York. 247 pages,  $5\frac{1}{4} \times 8$ . \$2.75.

This little volume from the combined pens of a prominent minister and a leading psychiatrist who operate a religiopsychiatric clinic in New York City offers a practical outline of how to join the age-old truths of the Bible with the scientific discoveries of modern psychiatry and psychology for the attainment of real personal happiness. We do not feel competent to pass on the correctness of all these claims of science. They do offer many helpful suggestions, but we feel rather dubious about the manner in which Holy Scripture is applied in the problem cases that are so copiously cited. The atonement by Jesus Christ is left entirely out of the picture, and the patients are constantly urged to trust in a Higher Power, in God, in Divine Providence. If we could assume that these mental sufferers were people who knew and believed in divine pardon and favor through the merits of Jesus Christ, we could perhaps feel satisfied. How-

ever, the impression gained from the book is that they were people of various religious beliefs and convictions, yet there is no mention of Christ Crucified at any time. In short, the counseling is apparently built on the general Fatherhood of God apart from the Atonement, to which we can never subscribe. Perhaps it must be admitted that many people were definitely helped by this counseling service, still it is not Christian 'Seelsorge' as we should practice it. There can be no real happiness until the soul finds peace with God through the merits of Jesus Christ.

O. E. SOHN

UNHAPPY MARRIAGE AND DIVORCE. By Edmund Bergler, M.D. International Universities Press, New York, N. Y. 167 pages, 5¼ × 8¼. \$2.50.

We have in this volume a study of a neurotic choice of marriage partners. The author is described in the introduction as an experienced Freudian who examined everything under the guise of the master's "Three Contributions to the Theory of Sex" and takes us, as it were, behind the scenes to show us the forces of sex which must be tamed before they can be put into successful marriage. The book is written from a psychoanalyst's point of view and is not at all enjoyable and comfortable reading. Its value as an aid in pastoral counseling is extremely doubtful.

O. E. SOHN

#### BOOKS RECEIVED

*From Concordia Publishing House, St. Louis, Mo.:*

PORTALS OF PRAYER NO. 98. — "THROUGH CLOUD AND SUNSHINE." Daily Devotions from June 8 to July 28, 1950. By T. A. Weinhold. 10 cents.

ANDACHTSBUECHLEIN NO. 98. — "DIE SIEBEN LEUCHTER UND STERNE." Andachten ueber die sieben Sendschreiben fuer die Zeit vom 8. Juni bis zum 28. Juli 1950. 10 cents.

DAS EVANGELISCHE SCHRIFTTUM. Ein systematisches Verzeichnis der Neuerscheinungen des 2. Halbjahres 1949. Lutheraner-Verlag G. m. b. H., Frankfurt am Main, Taunusstr. 43, Germany.

This is a continuation of the catalog published last September of new German theological books which have appeared since then. See this journal December, 1949, p. 956.

THEOLOGISCHES FREMDWOERTERBUCH. By Friedrich Hauck. Vandenhoeck & Ruprecht, Goettingen, 1950. 176 pages, 5 × 8. DM 6.80.

Contains brief definitions of Latin, Greek, English, and French terms in religion, theology, philosophy, and psychology for German students of theology.



